THE MISSIONARY HERALD

AT HOME AND ABROAD

JUNE 1938

Debt of Honor Fund

It is a Debt of Honor on the part of the Congregational and Christian Churches.
It is a Debt of Honor owed to valiant ministers of the Church of Christ.
It is a major objective of our churches for 1938.

•

The Campaign is in Full Swing, from East to West, from North to South.
The Tide of Pledges is Flowing into the office of the Commission.
A report of progress will be made to the General Council at Beloit.

•

It is of the utmost importance that every church should be able to report pledges already in hand or a definite date set for the canvass of its membership. Reports must be in the hands of the Commission before June 5. Be sure that your church is counted in.

•

The goal is $1,517,000 net. Receipts will be turned over to the Trustees of the Annuity Fund for Congregational Ministers, to be held by them and used, principal and interest, in defraying the churches' share of the annuities of more than 1,300 aging ministers and widows of ministers who are members of the Original Plan of the Annuity Fund. These members have paid dues faithfully for many years. They are not to be disappointed in their expectations.

•

LET EVERY CHURCH SHARE!

•

Gifts may be sent either to your Church Treasurer to be included in the church pledge or mailed directly to

THE DEBT OF HONOR COMMISSION

CHARLES R. BROWN, *Chairman* ALFRED C. HOWELL, *Treasurer*

287 Fourth Avenue, New York, N. Y.

to be credited to the church of which the contributor is a member.

Board of Directors

For the Home Boards:

Rev. Robert W. Coe
Rev. Herbert W. Gates
Rev. Oscar E. Maurer
Mrs. John C. Schroeder

For the American Board:

Rev. Ferdinand Q. Blanchard
Rev. Fred Field Goodsell
Miss Louise C. Hazen
Mr. Arthur Y. Meeker

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)

John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)

Grace H. Knapp, *Editorial Assistant*

Foreword

We open with Wisconsin and more particularly with Beloit, "whither the tribes go up" in June for the General Council Meeting.

Who's Who in this number. Dr. Eaton is President Emeritus of Beloit College. Miss Dawson, graduate of Beloit College, is editor of the woman's page of the *Beloit Daily News*. Mr. Truitt, pastor of the Suffolk, Virginia church, is member of the Commission on Stewardship. Willis Lamott is editor of the *Japan Christian Quarterly*. Frank Scribner, pastor of Pilgrim Church, Oklahoma City, is member of the executive committee of the General Council. Mrs. Pratt represents the Church Extension Division of the Board of Home Missions at Ellis Island. Roland Elderkin, licensed preacher, writes from Montana; Loring Chase from East Bridgewater, Mass., where he is pastor; Otto Reuman, former American Board missionary, from his church in Medina, Ohio; Mrs. Shaw from Detroit, where her father founded the only Negro church in the city.

All Rights Reserved
The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIV **JUNE, 1938** **No. 6**

CONTENTS

COVER. Tower of First Congregational Church, Beloit, Wisconsin. Photo by Ray Huey, Beloit College.

ARTICLES

Pages from the Past 242
"Let Us Go There." By Edward Dwight Eaton . . . 244
Beloit Missionaries. By Harriet C. Dawson 248
Wisconsin's Children: Some Impertinent Verse. By Grace H. Knapp 253
Youth and the Church: Picture Spread 254
Lakeside—Rockford—Columbus—Amsterdam 256
Upon Hearing Kagawa: Verse. By Claton S. Rice . . . 256
Making Dreams Come True. By John Truitt 257
What of the Japanese Church? By Willis Lamott . . . 258
Boys and Girls of America: A Louisiana Clean-up . . . 259
How Big Is Your World? A Children's Sermon. By Frank J. Scribner 261
Ellis Island Incidents. By Mrs. Jennie Pratt 262
We Will Stand By: Article and Picture Spread. By Brewer Eddy 263
Madame Chiang of China Speaks 266
A Remnant of the Frontier. By Roland Elderkin . . . 267
In Appreciation of Talladega. By Edna Dale Shaw . . . 268
A Trip Up the Attic Stairs. By Loring B. Chase . . . 269
Laymen Are Asking Real Questions. By Otto B. Reuman . . 270
A Hero in the Village Church 274
Mission Meetings—Modern Style 275

SECRETARIAL SIDE LIGHTS: Superintendent Henry S. Barnwell. By John R. Scotford 271

CAMERA NEWS. By Dorothy P. Cushing 272
PERSONNEL OF THE BOARDS 276
BOOK CHAT 280
THIS, THAT, AND THE OTHER 282
IN MEMORIAM 285
CHRONICLE 286

OUR COVER

As the eye follows up the tower of Beloit's First Church to the sky above, so may the soul of the General Council that convenes in that Church, June 15, be lifted up to God!

THE HOME MISSIONARY.

Go, ... Preach the Gospel . . . . . *Mark* xvi. 15.
How shall they preach, except they be sent? . . . . *Rom.* x. 15.

Vol. XII. **NOVEMBER, 1839.** **No. 8.**

Wisconsin Territory.

The portion of the Territory of Wisconsin which has been surveyed and thrown open for settlement, lies south of Wisconsin and Fox rivers, and north of Illinois. In addition to the information contained in the Home Missionary for September, we give, in the present number, a map of this interesting region, prepared, without pretensions to minute accuracy, to show the geographical position of the stations receiving or claiming the benevolent attention of this Society. The following particulars are also given, to render the information before mentioned more complete.

Wisconsin was organized as a distinct territory on the 4th of July, 1836. Its legislature consists of two houses, viz: a council of 13 members, who are chosen for four years, and a legislature of 26 members, who are chosen for two years. The tribunals of law are a supreme, district, probate, and justices' courts.

In reference to the *physical character and climate* of Wisconsin, a missionary remarks: "It does not suffer in comparison with the most beautiful and fruitful sections of the West. There is less prairie and more timber in this territory than in Illinois; consequently it is capable of being more densely settled. And as the surface is elevated and rolling, there is little or no stagnant water; in consequence of which the country is healthful. It is the opinion of those who have resided the longest in this territory, that far less snow and rain falls here than in the eastern states. This accords with my own observation. Situated west of the great chain of lakes, we are not exposed to their vapors, which are driven eastward by the prevailing westerly winds. Most of the time we have a clear sky and an elastic air. It is the experience of numbers who came into this country with feeble health, that they have rapidly recovered."

Another missionary remarks, that "for gentle stream and dale, and fruitful valley, and easy subjugation and incomparably fine climate, Wisconsin is not second to any portion of this nation."

An interesting feature in the physical character of this country is the great facilities which it promises for communication by water. Besides Lake Michigan, on its entire eastern border, and the Mississippi river on the western, the Wisconsin and Fox rivers afford a channel diagonally across the country, of about 400 miles in extent. At Fort Winnebago, a canal of only one mile and a quarter in length would unite these rivers; and thus, as has been humorously remarked, "navigation could be opened from Green Bay to the Mississippi, at less expense than it would cost the government for Congress to talk about it." And if a short canal, the construction of which the nature of the country favors, should be made to unite Winnebago Lake with the Manitoowoc river, the distance might be lessened by several hundreds of miles, as it would avoid going around the peninsula which lies between Green Bay and the Lake.

The increase of population has been very rapid, equalling for some portions of the past year, 4000 per month. In 1838 an intelligent missionary estimated that nineteen twentieths of the inhabitants were from the eastern states; and his opinion derives con-

Page
From

One hundre
years ago th
"Home Mission
like the
"Missionary Her
was revealing s
an attractiv
Wisconsin Terr
that many
easterners o
staunch chara
and Christia
purpose wer
led to settle th
Several of th
became the
founders o
Congregation
churches an
institutions

is about to be formed. Two Sabbath schools are in operation in the place, Methodist and Presbyterian, under one superintendent. The surrounding region needs ministerial labors a part of the time. A minister should be commissioned for this place and the county.

Cassville.

This is a place of importance, situated on the east bank of the Mississippi; has a population of about 300; a number of Presbyterian professors, but no church organized. Not having seen the place I cannot give many details. It is, however, an important point for a good minister to be stationed. Hitherto it has been mostly destitute.

Prairie du Chien

Is situated near the mouth of Wisconsin river on the Mississippi; population about 1200, one third English, the other, French Catholics. There is a Presbyterian church of 25 or 30 members in the place, supplied half the time by a Cumberland Presbyterian, occupying a mission station a few miles above.

TEN MISSIONARIES WANTED IN WISCONSIN.

From the above details it will be seen that at least *ten* missionaries are wanted immediately for this Territory. This number could be advantageously employed, would obtain from half to two thirds of their support from the people, meet with a hearty welcome, and find enough to do. The following are the points of location and fields of labor, viz:

Milwaukie,
South Port,
Madison and vicinity,
Jefferson County,
White Water Prairie and vicinity,
Troy, East Troy and vicinity,
Prairie du Lac and vicinity,
Frankfort and Fond du Lac,
Mineral Point and vicinity,
Cassville and vicinity.

Could the right men be found to occupy these stations, with a reasonable amount of aid from your Society, they could be sustained; and with a blessing on their labors, this region might be made to "bud and blossom as the rose." There are other settlements where missionary labor is needed, which will soon call for ministers and missionary aid, while these places shall become able to sustain the cause themselves.

GENERAL REMARKS.

Climate and health of the country.—The climate of this country is delightful, and unequalled for salubrity. It has all the advantages of a northern latitude, with much fewer of its evils than is common. There are no deep snows or long and tedious storms. Being situated west of the lakes, it is free from the severe winds, the humid atmosphere and the sudden changes which prevail on the southern and eastern shores of those lakes. We have a great amount of *very clear and pleasant weather.* The healthiness of the country is proverbial and unquestioned. While other portions of the West were, last year, affected with general and distressing sickness, scarcely a single case of illness was known in the whole Territory. I have seldom seen a population so universally healthy, young and old, and at all seasons of the year. The air is pure, bracing and refreshing, producing elasticity and cheerfulness of mind, as well as health. I have not met with a single hypochondriac in Wisconsin. Not even the "hard times" have had the effect to depress their spirits.

Character of the population.

A large portion of the population of the Territory are of the best class of emigrants from the eastern states—intelligent, enterprising, and decidedly in favor of education and religious institutions. An unusual proportion are professing Christians of some denomination. There is a large amount of *educated mind* in Wisconsin. I met with a great number of females of refined and finished education,

The Past

Note the alluring lines in these "General Remarks" about the Wisconsin Territory. Read also the call for missionaries. Study Frank Dexter's "Hundred Years of Congregational History in Wisconsin" and take heart for our pioneer work ahead, whatever that may be

"Let Us Go There"

By Edward Dwight Eaton*

In October, 1836, when the New England hillsides were glorious with autumn's crimson and gold, there was organized in Colebrook, New Hampshire, in the upper Connecticut Valley, the New England Emigrating Company.

The fourteen members of this association were intelligent and enterprising men, who believed there was a large future in store for the newer parts of our country then opening up in the wide region of the Great Lakes and the Mississippi.

As the name of the company suggests, they were not planning to invest money for speculative purposes in land which might be sold at profits of one hundred or one thousand per cent; they were purposing to invest their own selves in the making of a new community of larger and more productive life than that of their secluded village in the New Hampshire hills.

The company chose as their agent one of their own number, Dr. Horace White, a young physician, a native of Bethlehem, New Hampshire, and a graduate of the medical department of Dartmouth College. He was then in his twenty-seventh year, a man of ability, energy and devotion. A horse and sleigh were furnished him and he was to be paid one hundred dollars a month and expenses.

When winter set in he started westward, taking his way through Canada for the sake of the better sleighing. Crossing into Michigan at Detroit, he passed through northern Illinois and southern Wisconsin and pushed on as far as Des Moines, Iowa, thence returning to southern Wisconsin in his quest of a suitable location for the proposed settlement.

*With Dr. Eaton's permission we have made up this article of extracts from his *Historical Sketches of Beloit College.*

A few months before, a separate Wisconsin Territory had been organized by Congress. The Rock River Valley in this Territory seemed specially to satisfy the judgment of the agent of the colonists. Here was a fine river brimming its banks like their own Connecticut, but flowing through wider fertile fields—varied prairies which the eye ranged with delight. Near the junction of this river with Turtle Creek was a valuable water power.

•

There was one American settler on the ground when Dr. White's choice rested on this as the most desirable spot in all the new Northwest for the New England Emigrating Company. This was Caleb Blodgett, a Vermonter, who, having arrived with his large family a few months earlier, had bought for two hundred dollars Thibault's claim of indeterminate extent. He sold to the Emigrating Company for the sum of twenty-five hundred dollars one-third of this claim, including one hundred acres under the plow and ready for seeding. Retaining a second third of his claim for himself, Blodgett sold the other third to Charles Goodhue and two associates. Goodhue was already building here beside the Rock River a sawmill.

Dr. White returned to Colebrook to report progress and to sell his own property. He came back to Wisconsin in November of the same year, 1837, but left his family behind. Blodgett had built a log house on the riverside near what is now Broad Street. It contained two rooms, each usually occupied by at least one family. It had an earthen floor until the sawmill furnished boards.

When Mrs. White and her two little boys arrived in the summer of 1838 they were established in the south end of this log house, consisting of one square room which functioned as "kitchen, dining-room, bedroom, sitting room and doctor's office!" Through the chinks in the walls the winter storm often spread on the bed an extra coverlet of snow.

The year 1837 saw heading westward a stalwart young New Englander who was to have an important part in the destinies of Beloit, though he was all unconscious of the fact and even of his destination. Lucius G. Fisher, a native of Derby, Vermont, started west to introduce the newly invented Fairbanks scales.

He had barely commenced his journey when financial panic broke upon the country, the banks suspended specie payments, and the young man's plans sunk out of sight in the general disaster. With rugged persistence, however, he pushed westward toward some future unknown, and reached Chicago by boat from Buffalo.

From Chicago Fisher went by boat to Milwaukee, then a place numbering about one thousand inhabitants. Finding no desirable opening there he decided to cross the country to Galena. With two men he walked . . . ; the third day, "gored by Mouskitoes," they reached the camp of Charles Goodhue and his sons on the Rock River and were persuaded by them to visit "New Albany."

[He] reached New Albany on Sunday morning, July 15, 1837 and took a walk up to what was later to be the site of Beloit College and out toward Turtle Creek.

On Monday Fisher purchased of Goodhue and Moore for four hundred dollars one quarter of their

interest in the Thibault claim. He slept two nights on the floor of Blodgett's log house, and returned to Chicago. But Wisconsin drew him back . . . He went down the river in September to Albany, where he remained several weeks.

While there a meeting was called to give a better name to the settlement than either the current designation of "Turtle," which seemed too humble, or Blodgett's "New Albany," which was rather too pretentious. [He reports:]

"Major Johnson, Deacon Hobart, and myself were appointed a committee to report one, and we prepared several. Major Johnson undertook to sound a French word for 'handsome ground' and in trying he spoke 'Bollotte,' and I said after him 'Beloit,' like Detroit, and pretty and original, I think. All sounded it and liked it and we reported it to the twenty or thirty who had sent us out and it was unanimously adopted, and it has ever since been Beloit."

•

On the thirtieth of December, 1838, a Congregational Church was organized with twenty-four members. The population of the village was then about one hundred and fifty.

In 1843 a church building was erected, largely through the efforts of Dr. White. It was "built with unpaid doctor's bills"; for many who had little or no money (a scarce commodity in the pioneer region) worked off their indebtedness to the village physician by payments of "stone, timber, sand, lime and labor of their hands and teams" on the new church, for which the doctor's family was no doubt afterwards reimbursed.

"Those beginners were willing to work. They got stone and lime from their quarries; they sawed the native trees into lumber; brick was made in the neighborhood. Only the shingles must be got from abroad, and for these one of them went without money to Kenosha, driving an ox-wagon, sleeping under it, and asking in Kenosha for a Christian lumberman who would let them have the shingles on credit and wait until spring for his pay. The trip took a week but the shingles were got; the church was used through the winter and the promise to pay was kept."

•

A few months later the Seminary began its existence in the basement of the church, which stood on the northwest corner of Broad and Prospect Streets, facing south. The church had four tall brick pillars in front; the basement was entered by a door on the east. When completed in the late autumn of 1843 it was the stateliest house of worship as yet erected in the Territory of Wisconsin. . . .

Here then was an unusual community, amid shifting pioneer conditions already evincing character and solidity. Here were a surprisingly large number of men of intellect and energy and sterling principle, building their lives into this young settlement. And their wives were fully their equal in character and devotion. . . .

On the thirteenth of May, 1846, there drove into the village of Beloit, with his wife, in a one-horse buggy from Southport (Kenosha), sixty-five miles to the eastward, a young man thirty years of age who was to have a distinctive and honorable share in the life of Beloit.

Born in western Massachusetts and brought up in southwestern New Hampshire, son of a skilled mechanic and inventor, himself with mechanical aptitudes and an eager mind, Sereno T. Merrill, after eight years of successful teaching in Georgia, unwilling to remain in a slave State came north and started westward for Illinois or Wisconsin, hoping to share in some manufacturing project in the new region.

On the way, reading Lapham's "Wisconsin" they came upon a brief account of Beloit, which spoke of the seminary charter in 1837 and a manufacturing company in 1839 and closed with the remark: "Society in this place is represented as excellent for intelligence, morality and religion."

•

Mrs. Merrill wrote on the margin of the page, "Let us go there"; and thither they went.

But after a few weeks in Beloit, finding no business opening, they were on the point of removing to another locality, when Mr. Merrill

Beloit's Presidents

Dr. Irving Maurer
1924–

Dr. Edward Dwight Eaton
1886–1917

Dr. Melvin A. Brannon
1917–1923

was unexpectedly asked to take the direction of the Beloit Seminary, the first principal having resigned in discouragement. This he consented to do, putting his wife in charge of a new department for young women which he opened in a second basement-room of the church. . . .

A subscription of seven thousand dollars was secured in 1846 for the erection of the first college building. Mr. Fisher's name headed the list and for the largest amount. Ground was broken in the fall, more, however, as an encouraging gesture than as the actual beginning of building operations.

Recalling this incident fifty years later, Mr. Merrill said:

"The time had now fully come when something must be done to show that the executive committee and the citizens of Beloit were in earnest. Mr. Fisher had a few loads of stone hauled upon the campus and about the middle of October notice was given naming the time when ground would be actually broken where the new building would be erected. A few shovelfuls of earth were removed from the spot which now marks the northwest corner of Middle College, a few stones laid, and with uncovered heads the little company led by their revered pastor, Rev. D. Clary, brought the subject so dear to their hearts to Him who has promised wisdom to those who ask it and help in time of need. The solemnity and impressiveness of the scene will never be forgotten by those who witnessed it."

•

Work upon a college building was at last undertaken in earnest the following year. To quote President Chapin's account of the laying of the corner stone:

"It was the twenty-fourth of June, 1847. . . . An assembly estimated to number nearly two thousand was gathered in the open air. Passages of Scripture were read by Rev. M. Montague; a reverend brother from Connecticut offered prayer; a choir of sweet voices made the grove resound to the praise of God, as they sang one of David's psalms. A historical sketch (for the College had a history even then) was read by your present speaker, and Rev. Mr. Peet stated that resources secured for the enterprise were the choice site of ten acres on which they stood and a building begun by the citizens of Beloit in fulfillment of their pledge, a gift of 160 acres in Milwaukee County from an Eastern friend, and lands valued at $10,000 donated by the Hon. T. W. Williams of Connecticut as a foundation for the first professorship."

There followed brief addresses by leading pioneer ministers. "Then all passed to the rising walls near by, and after a few plain, fit words Rev. Mr. Kent, the President of the Board, laid in due form the corner stone of the first building, and in fervent prayer consecrated anew the whole enterprise to Christ and the service of His Kingdom. Thus Beloit College gained a local habitation as well as a name."

Wisconsin and Our Missionary Magazines*

By Frank N. Dexter

THERE was a financial stringency of great severity in the country in 1836–37. Fortunes were depleted, and many people lost their all. That created a condition favorable to the reception of the glowing accounts of the favored region of Wisconsin Territory given by returning soldiers of the Black Hawk War, and by the Missionary publications.

All through New England we read of severe attacks of "Western Fever." Men whose fortunes were gone, wanted to go to a land where they could retrieve them.

THE MISSIONARY HERALD and *The Home Missionary* had a large circulation in the East, among Presbyterians and Congregationalists. To this fact we largely owe the marvelously fine character of the early settlers.

*From his *Hundred Years of Congregational History in Wisconsin,* page 18. Read it.

When Beloit College celebrates its Centenary its campus will reveal substantial beginnings. The delegates to the General Council, June 15–22, register in Art Hall. Main business sessions and lecture assemblies will be held in the First Congregational Church. Devotional meetings in Eaton Chapel. American Board and Home Board sessions in Art Hall. Various seminars in different college buildings. Accommodation of delegates in dormitories

Beloit Missionaries

By Harriet C. Dawson*

WHEN one thinks of missionaries, there come to mind visions of many lands where devoted Beloit men and women have dedicated their lives to following the admonition of Jesus when He said: "Go ye therefore and teach all nations." Few communities of this size boast so rich a chapter in missionary enterprise as can Beloit. . . .

Wisconsin was missionary territory a hundred years ago and it was with the help of home missionaries that early Beloit churches were founded. One of these pioneers was the Rev. Stephen Peet whose zeal brought ten missionaries to Wisconsin following a church survey, which included Beloit, made by him in the summer of 1839.

He also was responsible largely for the formation of the Wisconsin Convention of Churches and it was he who, when residents of the area between Lake Michigan and the Mississippi began to think upon the establishment of a college, pointed to Beloit as an ideal spot, "eighty miles from everywhere." It was through his efforts that home missionaries, in spite of their meager salaries, contributed a fund of $10,000 toward the college here.

Mr. Peet came to Green Bay in 1837. He labored as general agent of the American Home Missionary Society for Wisconsin for many years. . . .

The first recorded missionary society in Wisconsin was organized in Beloit in 1861 and the full organization of the Wisconsin branch of the Woman's Board of Missions of the Interior was effected here.

A great chapter in the home missionary life of America is linked to Beloit through the Rev. Stephen Return Riggs and his family. Eleven churches with native pastors and the Dakota missionary society bear testimony to the work of this minister who started his labors with the Sioux Indians in 1837 and who translated the entire Bible into the Dakota language. In 1865 he came to Beloit with his family, spending his declining years here.

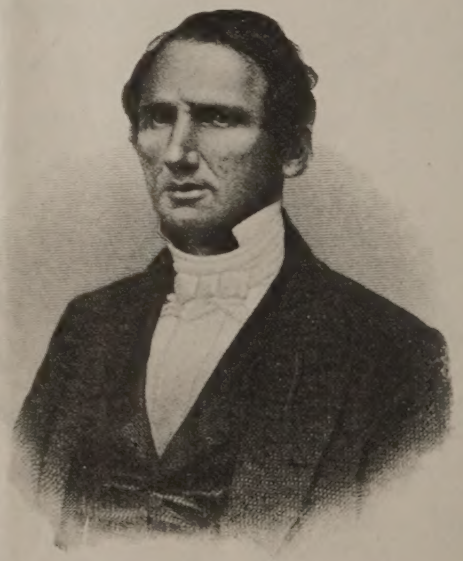
Of the seven missionary sons and daughters of this pioneer home missionary, the most closely associated with Beloit is Thomas L. Riggs, Beloit graduate in the class of 1868, who played with Indian children as a boy and who became a missionary to the Dakotas in 1872. Today, in his 89th year, he lives with his son at Oahe, South Dakota.

Dr. Riggs—he received his D.D. degree from his alma mater on his sixtieth anniversary in 1928—probably has the largest intimate Indian acquaintance of any white man and is the greatest living authority on the language of the Dakota Sioux.

Another Beloiter with a background of Indian missions is W. H. Wheeler, who grew up in northern Wisconsin where his father, the Rev. L. H. Wheeler, was a missionary from 1842 until 1866. W. H. Wheeler, still living here at the age of eighty-nine, speaks the Indian language of his boyhood playmates and enjoys relating incidents of his youth.

The Rev. Otis F. Curtis, who came to this area in answer to the call of the Rev. Stephen R. Peet for missionaries in 1839, was one of the little band of home missionaries who labored earnestly for the establishment of Beloit College. Later, he had the joy of seeing his three sons graduated from Beloit and enter missionary service.

The Rev. Asher Wright Curtis, D.D., son of the above-mentioned pioneer, was graduated from Beloit College in 1853. He worked with his missionary uncle, Dr. Asher Wright, among the Seneca Indians during vacation periods. Disappointed in not being able to go into foreign missionary service, he and his wife took up home mission work, for some years in Wisconsin and Nebraska.



Stephen Peet, Pioneer

*From *The Book of Beloit, 1836–1936,* published in 1936 by the Daily News Publishing Company, Beloit, with whose permission we print these extracts.

Rev. and Mrs. Stephen R. Riggs

In 1880, he transferred his efforts to Alabama and Carolina where he labored for many years under the American Missionary Association and Sunday School Society.

His eldest son, Dr. William L. Curtis of Clinton, whose wife was Gertrude Benedict Curtis, a graduate of Beloit high school, was a missionary in Japan from 1890 until his death in 1929. A granddaughter, Miss Dorothy E. Curtis, now teaching near Clinton, carried the work of this missionary family to the fourth generation when she was a missionary teacher in Japan from 1929 to 1932.

Two other sons of Otis F. Curtis were graduated from Beloit College in 1870. The Rev. William Curtis worked among the miners in the copper peninsula of Michigan before embarking on missionary duties in Japan in 1877 where he served for twenty years and where his daughter, Edith Curtis, has for some years been a missionary teacher.

Charles Curtis and his wife worked for a time among the "crackers" on Indian river, Florida, and then gave ten years of efficient service to the colored people of Selma, Alabama, under the American Missionary Association.

The Rev. B. Royal Cheney, pastor of the Beloit Second Congregational church thirty years ago, was a grandson of Otis F. Curtis. Others of his descendants who have carried on the family tradition are Otis C. Olds, Beloit '86, in Mexico; Alice Olds in Japan and China; Annie Olds Wright in Mexico; C. Burnell Olds, Beloit '96, in Japan; and Marguerite and Mary Wright in Mexico.

* * *

In the Near East lies one of the strong centers of Beloit Missionary endeavor. There the Rev. Thomas D. Christie, graduate of Beloit College in 1871, instructor in Beloit Academy from 1872 to 1874 and ordained here as a missionary in 1877, carried on his labors for a period of thirty-eight years. He was called to the presidency of St. Paul's Institute at Tarsus in 1892.

At that time he wrote to his friend and teacher, the late Professor William Porter of Beloit, "Beloit College, to which I owe so much, lies ever near my heart. I ask your prayers that we may build another Beloit here in the native city of St. Paul."

The name of Dr. Christie came to be a password in Tarsus where he was known as "The Grand Old Man." Fluent in five languages—English, French, Turkish, Greek and Armenian—he was at home in an area of mixed population and was considered to be one of the best informed men in the world on Near East affairs. Among his published works are two volumes of church history, written in Turkish.

His memory was honored by his Armenian friends in a tablet erected in Edward Dwight Eaton chapel on the Beloit College campus a few years ago.

On graduation from Beloit in 1911, Paul Nilson went out to Tarsus to teach at St. Paul's. He also passed through the period of Turkish unrest which brought exile to Dr. Christie and escaped from the country on a Greek vessel when the time came for his furlough in 1915. Later he was recalled to Tarsus to succeed Dr. Christie as president.

About ten years ago, the Nilsons moved to a more favorable climate at Talas in northern Turkey, where he became director of the American School for Boys. His work there is supported in part by contributions from the student body of Beloit College.

Mr. Nilson has a great enthusiasm for people, and gave Beloiters vivid views of Turkey in motion pictures when he was here on furlough last year. He is now in the field again, leading his boys in sports as well as teaching native and foreign history, traveling around the country with educational films and otherwise lifting life in Turkey to a higher plane.

Turkey also was the scene of the labors for half a century of another Beloit "missionary president," Dr. Caleb Frank Gates, graduate of Beloit College in 1877.

Dr. Gates, one of the oldest living members of the Beloit chapter of the Beta Fraternity, went to Turkey in 1881, to remain at Mar-

din until 1890 and, after a furlough, to return to Turkey in 1892 to serve as president of Euphrates College at Harpoot until 1902. Then came the call to Robert College where he was president from 1903 to the end of the school year in 1932.

His was a big field at Robert College which serves Turks, Greeks, Armenians, Bulgarians, Russians, Jews and Albanians, with the result that delicate adjustments often are necessary. Dr. Gates, however, met the test so well that he was decorated with the Order of George I of Greece and the Order of Alexander of Bulgaria. Because of his understanding of the Near East, he was called on in 1922 to accompany Admiral Bristol to the Lausanne conference as adviser on treaty negotiations. On the fiftieth anniversary of his graduation, he was presented with an LL.D. degree by his alma mater.

Miss Kathryn Newell Adams, student at Beloit in the class of 1899, and at one time dean of women at the college here, likewise found her field of service in Turkey where she taught English in Constantinople Woman's College of which she became president in 1924.

Another Beloiter sailed for Turkey in 1877 on the same ship which carried Dr. Christie. This was Willis C. Dewey of the class of 1873 who was a touring missionary and devoted teacher at Mardin for a quarter century.

John Ainslie, '77, and David (Turk) Richardson, '81, also have carried the name of Beloit to Turkey.

[John O. Baird, '69, with his 44 years of service, made his mark in Bulgaria, in translation and publication work, specially.]

Some of the more recent Beloit College graduates have found their missionary field in Syria, teaching at the American University at Beirut. These include A. S. Crawford, Elsa Reckman Keer, Walter Ritsher and his wife, Helen Brown Ritsher, and Eugene Boardman.

* * *

One of the most picturesque missionary fellowships in which Beloit has pride is that of the Rev. Arthur Henry Smith and Dr. Henry Dwight Porter, college classmates here in 1869, who were ordained as missionaries at the Beloit First Congregational Church on May 29, 1872, and together were appointed to the North China Mission of the American Board.

Arthur Smith

They went to China together, joining there the latter's sister, Miss Mary H. Porter, who went to Tientsin in 1868 as the first missionary sent out by the newly-organized Woman's Board of Missions of the Interior.

Dr. Porter, a physician, came to be known in China, as he was in America, for his deep and sincere interest in people. Arthur Smith was a keen observer and critic who gained a deep insight into Chinese attitudes and life. He wrote several books on China.

These two men labored together in the same field at P'ang Chuang until the Boxer rebellion in 1900.

The Beloit group there also included Dr. Smith's wife, Emma Dickinson Smith of Beloit, who went out with them in 1872 and (joining the group in 1879) Dr. Porter's bride, Elizabeth Chapin Porter, daughter of President A. L. Chapin of Beloit College.

That the confidence of China in these missionaries was not misplaced, is evidenced in the influence which Dr. Smith brought to bear on President Theodore Roosevelt which led America to return the Boxer indemnity to China for educational purposes.

Memorials to Porters are found in the Porter Hospital for Women and the Porter Academy for Boys in China, also in the Porter Missionary Lectures, given at Beloit College biennially on an endowment provided by a brother, Dr. James Porter.

Service to China through the Porter family continues today by Dr. H. D. Porter's son, Lucius Chapin Porter, who is now one of the leading Christian educators in China at Yenching University. He was graduated from Beloit in 1901, as was his wife, Lillian Dudley Porter.

China also was the field of the missionary labors of Miss Sarah M. Bosworth, daughter of Dr. and Mrs. R. W. Bosworth under whose pastorate (1900–1906) the present Methodist Episcopal church edifice here was built and dedicated. Miss Bosworth, a graduate of Milwaukee Downer, went to China about 1890 and taught in the Anglo-Chinese College at Foochow for twenty years under the Board of Foreign Missions of the Methodist church.

She came back to live with her parents in Beloit during their declining years, later returning to China to spend thirteen years in Shanghai with the Union Methodist and Presbyterian Book Publishing Company, a missionary project. The auxiliary of the Women's Foreign Missionary Society in the Beloit Methodist church is named Bosworth in honor of her mother who started it as a Standard Bearer group.

A true daughter of Beloit is Ebba

Beckus, a daughter of C. W. Beckus of Beloit and a graduate of Beloit College in 1916, who went to the Hupei Province in China in 1922 and had charge of a girls' boarding school there for several years. She was married to the Rev. Elmer Fondell, also a missionary, in China in 1928, and they continued their missionary labors together until 1930.

Another daughter of Beloit serving in China is Miss Anne B. Kelley, graduate of the college in 1907, who is a missionary teacher of English in Bridgman Academy at Peiping, China.

Miss Ada Grabill, now retired and living in Beloit with her sister, Mrs. R. C. Chapin, who is a leader in Wisconsin missionary circles, was in China for twelve years, first with the national Y.W.C.A. and later as a teacher at Ginling, a union Christian college for women at Nanking. While there, Miss Grabill compiled an interesting collection of Chinese folk music, some of which had never before been written down.

Ralph G. Conradt, class of 1908, is a field evangelist under the Presbyterian Board of Missions in Tsingtao, Shantung, China, and John H. Freeman, 1886, labored under the Presbyterian Board in Muang Prae, Siam, for many years until his death in 1922.

Beloit's roots in Japan go back to 1871 when Dr. Jerome D. Davis, class of 1866, went to Kyoto after doing missionary work in Wyoming. There he was co-founder with Joseph Neesima of the Doshisha, first and greatest Christian university in Japan. He died in 1910, greatly honored by the Japanese.

C. B. Olds, '96, and his wife, Genevieve Davis Olds (daughter of the above), '97, went to Japan in 1903 and are still at work there. They located at Okayama where Mr. Olds was general evangelist and field secretary of missions. In 1931, he became chairman of the executive committee of the directors of Kobe College and a trustee of Doshisha. He also supervises settlement work and advises the Japanese administrators of the Kumiai churches.

Mrs. Olds likewise has gained a place of prominence in Japan. She heads the education department of the national W.C.T.U., is active in the Purity League, does kindergarten work and is in great demand as a lecturer on sex education and other subjects, traveling far afield in this work. In 1934, on invitation of Dr. Irving Maurer, she represented Beloit College at the dedication exercises of Kobe College.

Harriet Benedict Whitelaw, a graduate of Beloit high school now living near Clinton, saw missionary service in Japan from 1892 to 1900. Her husband, the late James D. Whitelaw, Beloit '81, held missionary pastorates in North and South Dakota from 1898 to 1909.

[Isabelle MacCausland of Kobe College received an L.H.D. from Beloit College in 1928.]

* * *

With father, mother and four children dedicating more than one hundred and twenty-five years to service in foreign fields—a work still being carried on by the second generation—the William H. Hollisters form another missionary group of which Beloit is proud. William H. Hollister and his wife, Emma Hodge Hollister, both were born in Beloit and went to India under the Board of Foreign Missions of the Methodist Episcopal church in 1887 after having served in the Wisconsin conference for four years.

Their daughter, Alice Hollister, was born in Sussex, Wisconsin, in 1885 and lived as a child in India, later attending Beloit high school from which she was graduated in 1905. After doing freshmen work at Beloit College she completed her education at Ohio Wesleyan University and went to South India under the Woman's Foreign Missionary Society in 1909. She married a missionary, Clayton Gabel, left India in 1925.

John N. Hollister, the eldest son, was graduated from Beloit high school in 1907 and from Ohio Wesleyan in 1911. After taking his M.A. degree in 1912, he entered service in India, teaching at Lucknow Christian College during his first term. He is still in the field, being superintendent of the Kumaon district, North India Conference.

George W. Hollister spent thirteen years in mission work in South China and is now associate professor of Bible at Ohio Wesleyan.

The third son, Paul E. Hollister, served his country during the entire period of the World War. Later he spent a term of six years in missionary service in Concepcion, Chili.

A woman who means much to Bombay, India, is Katherine Van Akin Gates, Beloit, '06, who went to Sholapur in 1914 as the bride of the Rev. Lorin H. Gates, who died in 1921. Mrs. Gates went back to India in 1923 to head Bowker Hall in Bombay, the "Hull House of India." [She is now at Hartford Seminary.]

Among other workers in India are the Rev. Frank B. McCuskey and his wife, Lillian Wherry McCuskey, class of '99, who have been in India since 1902, located in the Punjab, where H. A. Whitlock has been a worker since 1906; Cecelia Louise Johnson, '06, missionary and superintendent of Karen high school, Burma, since 1910; and Richard S. Rose, for fifteen years in the Marathi Mission and later acting president of the School of Religion at Athens, Greece. Fred Northrop and his wife, Nina Alcan Northrop, went to India under the Board of Foreign Missions of the Methodist church in December, 1889, and he died there in Agra a year later. James Parker, descen-

dant of a pioneer Beloit family, gave three years of teaching service in India about a decade ago.

* * *

The imprint of Beloit is strong in West Africa where for thirty-three years the Rev. Merlin Ennis, graduate of Beloit College in 1900, and his wife have been at work, not only bringing Christianity to the "dark continent" but civilization as well. Their work is supported in part by contributions from Beloit Congregational churches and they consider this city their American home, spending much time here during furloughs.

Angola has been the field where Mr. and Mrs. Ennis have devoted themselves to missionary service with headquarters at Sachikela. Among other work, they have established there with their own funds the Merlin Ennis, Jr. Memorial Kindergarten in memory of their first born son who died in childhood. Mrs. Ennis teaches in the kindergarten and girls' boarding school and gives household management leadership to married women as well.

Mr. Ennis has done notable work in translating the Bible into the native dialects, in collecting folk lore, stories and traditions, and in compiling valuable archeological and anthropological records and collections. Beloit College honored him with a D.D. degree in 1922.

Closely allied with the work of Mr. and Mrs. Ennis is that of Dr. Henry Stanley Hollenbeck, Beloit '00, who went to Africa in 1909 as a medical missionary with headquarters in Cuma, Angola, and who, as head of the Elende Hospital, has done signal service in the fight against leprosy. Also Miss Una Jean Minto, '04, works in the Angola field where she went in 1920 under the Woman's Board of Missions of the Interior to teach in a girls' school at Bailundo.

Beloit also may look to the south for some of her missionaries. James Demarest Eaton, class of '69 and brother of Edward Dwight Eaton, president emeritus of Beloit College, found his field of work in the Chihuahua Mission in Mexico in 1882 and Alfred Clarence Wright, '80, and his wife, Annie Curtis Olds Wright, of Clinton, served there in Guadalajara.

Mrs. C. A. Phillips, daughter of the Chester Hills of this city and a member of the First Presbyterian church, has been serving with her husband, the Rev. C. A. Phillips, in Caracas, Venezuela, for the past fifteen years. Jay F. Davenport, '11, is in Caracas as pastor of the Presbyterian church under the Board of Foreign Missions.

* * *

The southern states have drawn a Beloit quota for missionary work among the Negroes and poor whites. The Rev. Robert C. Bedford of the class of '72, a close personal friend of Booker T. Washington, was director and secretary of Tuskegee Institute for many years. Charles Winter Wood, '95, also gave years of service to people of his race at Tuskegee.

In their later years, the Rev. and Mrs. Cyrus Hamlin, who left their pastorate in Beloit in the early '90's, were home missionary workers at Tupelo, Mississippi, he as dean of the Negro school and she building up a fine department of music. Miss Sarah Coffin served in the '80's as matron of Straight University in New Orleans, and Darwin A. Leavitt, Beloit graduate and faculty member, taught at one time in Negro schools of the south. Porter chapel in the suburbs of Austin, Texas, is a memorial to the Rev. and Mrs. Jeremiah Porter who labored there in their elder years.

Miss Clara Emerson, daughter of

Wisconsin Congregationalism: Showing where each $1,000 of Benevolences Goes

the beloved Professor Joseph Emerson of early Beloit College days, was a teacher for eighteen years at Old Atlanta University, which grew from an elementary missionary school to an institution of university rank that no longer needs mission help. Miss Emerson now lives in Beloit. The Rev. Theodore Lathrop also served under the American Missionary Association of Old Atlanta.

The Rev. William G. Frost, class of '76, was active for many years at Berea College in Kentucky, retiring as president emeritus. Professor A. W. Burr, long time dean of the Beloit College faculty, contributed a season of teaching service to Berea, and Miss Gertrude Cheney, class of '24 and a native Beloiter, now heads the department of music there. Carolyn Richardson Smith, '17, spent most of the years following her graduation until her recent death as a teacher at Pleasant Hill, a mission school in Tennessee.

Wisconsin's Children

By Grace H. Knapp

All of proud Wisconsin birth,
Scattered o'er the whole wide earth!
Send your warmest greetings
To this group of meetings
In old Beloit.

CATHERINE AKANA from Green Bay
Shows Kobe children how to play;
Beguiles with handwork, song, and story,
In the school entitled—Glory.

HAZEL ATWOOD, Foochow nurse,
Send a message bright and terse!

GLADWYN CHILDS! O why in Dondi
Do you labor Sunday, Monday,
Sabbaths preaching, week-days teaching?

JULIA RAU CHRISTOFERSEN!
Life beneath Ifafa's sun—
Is it sweeter since June Rose*
Came to share your joys and woes?

And our own LAURETTA DIBBLE!
Tell us straight, without a quibble,
Why you love the Afric maid,
Dwell in Dondi unafraid.

ELIZABETH and MERLIN ENNIS!
Why, in spite of lions' menace
Do you work in dark Elende
With devotion wise and tender?

O SUSANNA FLINT! twice daughter
Of Wisconsin, had you oughter—
Born and schooled, too, in your State—
Looked outside it for a mate?

For *Pete's* sake! Here is HAROLD HACKETT!
Harold, just what *is* your racket?

Checking up on Kobe College
With a treasurer's accurate knowledge.

CLARA HAUSSKE, treasurer's wife,
In Tientsin leads a strenuous life;
With public health and baby care
And teaching, she's no time to spare.

ESTHER HIBBARD, cool and canny,
From Wisconsin took an M.A.
In Doshisha is a Master
Through good times—and dire disaster.

GEORGE HINMAN'S trod a winding way
From Foochow College to A.M.A.
And back again. He's here today.

Triply bound to her loved state
As citizen and graduate,
ANNE KELLEY teaches Chinese lasses
In Peiping's girls' school's English classes.

While HARRY MARTIN teaches boys
In Tungchow, where the hellish noise
Of bombing planes wrought panic fear
And he stood by to help, last year.

In Okayama BURNELL OLDS
Close fellowship with Nippon holds,
While standing by the Kumiai.

RAY PHILLIPS finds his rightful place
In Jo'berg, with the Bantu race,
Interpreting their hopes and needs;
For justice and for help he pleads.

LILLIAN DUDLEY PORTER! Wait!
In Beloit pages find your fate.

Last in the list is GEORGE DURAND
WILDER from Far Eastern land.
Where history's tidal ebb and flow
He watched in Peiping and Tungchow.

*June Rose Christofersen returned to South Africa to teach in Adams College.

Youth

Th

Between times at a week-end conference at Sherburne, N. Y.

Peggy Chase of Cornell and Peter Shih of China talk things over at the Wells Conference

Contrary to the opinion which one sometimes hears expressed, the rising generation is not deserting the church. Undoubtedly there are churches where the average age of the worshippers is scandalously high. Youth has small desire to merely sit and listen, nor is it willing to cast its activities in the moulds of the past.

But our young people are taking an increasingly large part in the worship of the church. Through children's and young people's choirs they participate in the music. Not infrequently they help in the conduct of the worship.

Their fathers came from Mussolini's land, but they sing in the Brooklyn Italian Mission

Young candle lighters open the service in many of our churches

nd
hurch

An Alabama week-end conference which plays games out-of-doors in March

The place where our young people shine is in groups of their own—Sunday night discussion meetings, summer and week-end conferences. In these gatherings they are prone to follow the applications of the Christian gospel to all manner of frontiers —including international and race relations.

One of the functions of the Board of Home Missions is to help our churches to minister more effectively to youth, which is the specific responsibility of the Departments of Children's and Young People's Work.

A visitor from Japan finds a welcome from the young people of New York

The children's choir worships the Lord with gladness in the church at New Haven, Vermont

•

Ruth, Naomi and Orpah, as portrayed at the Wells, N. Y., Conference

Lakeside—Rockford—Columbus—Amsterdam

Two years ago, a hundred and twenty-five representatives of the Pilgrim Fellowship joined with seven hundred young people of other denominations in one of the most significant youth gatherings in the history of American Protestantism. This Lakeside meeting is still bearing fruit. Our Congregational Christian delegates went home to thirty states, and things have been happening ever since. The vitality of the Pilgrim Fellowship today can be traced directly to the energetic efforts of Lakeside delegates.

•

One of the decisions made at the 1934 meeting was that the first National Council of the Pilgrim Fellowship should be held at the time of the next meeting of the General Council of Congregational and Christian Churches. At least thirty-five states will be represented at this meeting, at Rockford College, seventeen miles from Beloit, on the same dates as those of the General Council. There will probably be a hundred and twenty-five regular delegates.

In addition, a small group of college students will be present, and at least twenty-five theological seminary students will attend. All of these young people are coming to this meeting to work. They will spend eight hours or more each day in planning definite ways in which they can make their largest contribution to the Kingdom of God.

A week after the Rockford meeting adjourns, the Christian Youth Council of North America will assemble at Columbus, Ohio. This is the planning body of the United Christian Youth Movement, composed of members of most of the Protestant denominations.

The Pilgrim Fellowship quota of representatives is nine. They will take to Columbus the findings from Rockford and will thus be able to make an unusually significant contribution to the interdenominational enterprise. This is as it should be. We need a strong working body of youth within our denomination, but one of the major purposes of our denominational program should be, and is, to achieve a great interdenominational movement of youth.

•

Events in recent months have made it abundantly clear that the churches must coöperate on an international basis if they are to save the soul of the world. Adult leaders met last summer at Oxford and Edinburgh. In August, 1939, the first meeting of the World Conference of Christian Youth will be held at Amsterdam.

Three hundred Americans (two hundred and seventy-five young people and twenty-five leaders) will take to that meeting the results of the thinking and planning of American youth. This meeting, like those at Rockford and Columbus, will not be another convention. It will be a carefully delegated body representative of the Protestant youth of the world, coming together to prepare for united Christian action against the sin and paganism of our day.

•

We are passing beyond the time when the little groups of young people in the thousands of our churches can be satisfied with comfortable discussions unrelated to the activities of other Christian youth. They need to find themselves a part of a world movement of Christian youth, working within the churches and having a potential power which may change the course of history.

The Pilgrim Fellowship can be a potent factor in helping to achieve this larger and vital unity of Christendom. If our denominational youth movement measures up to this opportunity, it will be through the coöperation of the thousands of units in our local churches. Watch the autumn issues of THE MISSIONARY HERALD for reports of Rockford and Columbus, and for plans for local work.

Upon Hearing Kagawa

By Claton S. Rice

A roughened, breaking, tortured voice;
A soul housed in a shattered frame;
A man, half blind, with eager glance,
His face—a flickering, God-lit flame.

Yes, some of us were strangely moved:
But words are puerile things at best,
When one beholds a suffering saint,
Who bears Christ's marks upon his breast!

Making Dreams Come True

By John Truitt

ALL of us like to have our dreams come true: one man hopes he may succeed in his undertaking; another that he may have good luck with his; another that he may have Heaven's blessing on his; another is hoping for the right position, task, or "break."

A young father asked me to pray for God's blessing on his family; a millionaire thanked me for bowing with him in his office and asking God's blessing on his life and his labors; quite often a college president, or a chairman of some church enterprise or institution ends a letter with a prayer for God's blessing; the other day I was asked to pray for God's direction in the destinies of a young couple who had come to my study to seek my counsel.

Some people call this superstition; I call it religion; some people call it fear; the best of it I call faith; and some people call it selfish human nature; I call it essential human nature. God *wants* us to look to Him for His blessings. He has placed that desire deep in our souls; by it we are bound together.

REALLY GREAT DREAMS

We dream really great dreams when as Christians we desire the kingdom of this world of our Lord Jesus Christ. That is a dream so fair and great that we are staggered before it—but our Lord desired it and gave His life for it.

Now people who work with the great missionary movement; people who are interested in the outcome of the Christian movement, whether it be in the line of our colleges and universities and Christian education; or in the line of our enterprises which are seeking to alleviate suffering, elevate the down-trodden, give renewed hope to the despairing; these are all dreamers indeed.

Their hopes are thus set on what is near to the heart of God. There is no thrill like the thrill that comes from joining the Everlasting Father in bringing these things to pass.

But are we careful enough about the *way* in which we hope for these things? Are not our prayers too often defeated by our actions? Are not the subdued whispers of our petitions shut out by the crying to Heaven of our deeds?

We live in a money-minded age. And all too often, instead of measuring our devotion to our dreams of a truly Christian civilization by laying our money on the altar of God as a means toward bringing those dreams true we hoard much of it and spend more on ourselves without thinking of the greater and higher goals.

"Where your treasure is there will your heart be also," saith the Lord. A man who has lost his love and enthusiasm for the church might regain it by beginning to regularly put his money into it, and empty pews would be filled with those who, bringing gifts to God, ultimately bring their hearts.

And the world that has lost some of its hope in the church might regain it if the church began to consecrate more and more of its wealth to Christ.

"Try me and see if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"Try me." How?

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts."

Too legalistic? Have you tried it for yourself, out of a heart of love and a life of consecration? You may take the legalism out of it by giving a consecrated portion, as the Lord prospers you. The church would have, if all its members would do this, "meat in my house" for its every need.

Fine arguments against tithing can never take the place of noble giving of the first fruits of one's earning in this money-measured age. The widow gave only two mites but Jesus thought she had done well indeed. She gave with a sacrificial abandon that has poured millions into the treasury, by influence of her example, since that day in the old Jerusalem temple.

Out of Princeton Seminary I went to the First Christian Church, Norfolk, Virginia. I did not hesitate to encourage the people to give a consecrated portion to the Lord. Many took the tenth as a standard.

One bride of only a few months found herself stricken with tuberculosis. She had to give up her Sunday School class, but she began teaching in a sweet, winsome way her belief in the tithe. She helped that church more than double its entire budget in less than five years!

Her young husband became superintendent of the Sunday School, and treasurer of the church, and before she was called home she saw him ordained a deacon in their church. Her short life was supremely happy, and her influence was great.

While pastor of the First Christian Church, Dayton, Ohio, I had as a member a bachelor who gave fifty cents per Sunday to his church. The church needed money very badly and needed his influence and life much more.

I talked to him about the tithe, and before long he began giving five dollars per Sunday and made other larger contributions, besides becoming a power in his congregation and arriving upon the happiest years of his life.

[*Continued bottom of next page*]

What of the Japanese Church?

By Willis Lamott*

How is the Japanese church reacting to the present crisis? This question has been asked so many times recently by friends abroad that an attempt must be made to reply to it. The answer, however, is not difficult to find. In fact, it lies on the face of the question. Japanese Christians, although Christian, are Japanese. They are as patriotic and loyal to their country as any other group of Japanese subjects.

Moreover, a study made of the carefully worded statements prepared in recent months by the churches and the National Christian Council will show the Japanese Christians to be not only patriotic and loyal but consistently Christian in their attitudes with respect to the present situation. The impression left on the mind after listening to the sermons and prayers of many Christians strongly confirms this judgment.

As one who was engaged in Christian work in the United States in 1917 and 1918, the Editor has nothing but admiration for the conduct of Japanese Christians in this crisis, and prays that, should the churches of his own country again be precipitated into a similar situation, they would respond as satisfactorily. . . .

The present crisis is demonstrating again the strongly developed humanitarian side of Japanese Christianity. Those who are not actually in Japan today cannot realize how closely the conflict has touched the lives of the populace in general.

Recruits for the army represent a cross-section of Japanese life; they are taken from every rank of society, from the farm, the shop, the store, the professional office, the business office, the faculties of schools. No church, no school, no family, but can count by the dozen its friends who have gone to the front. The welfare of these men, the care of the families left at home, the comfort of the bereaved—such matters as these have been a primary concern of the church in the crisis, and rightly so.

It is easy to over-simplify the situation in which the Japanese church finds itself, and over-simplification with respect to things Japanese is a besetting sin of foreign journalists, religious as well as secular. Certainly it is unfair to judge the Japanese church by a standard set by the liberal wing of the American church, which in recent years has developed ultra-sensitivity to economic and international problems.

The leaders of the Japanese church are Christian, how deeply and loyally Christian they are only those who know them well can say. Upon this fact Christians of the rest of the world may base their confidence and take courage.

This does not mean, however, that there is much cause for optimism. The social atmospheric pressure today certainly is not congenial for Christian witness and living. The realignment of popular sympathies in the direction of Germany and Italy, which has recently taken place, cannot fail to have a reaction upon a church so strongly Anglo-American in its connections and sympathies as is the Japanese church.

There may be no reasons for alarm, but there are many reasons why prayer unceasing should go up for the Japanese church from her sister churches around the world.

*From his editorial in the January issue of *The Japan Christian Quarterly*.

Making Dreams Come True [*Continued from page 257*]

As a pastor I have watched it in many lives: persons who conscientiously give a tithe or more become happy Christians, and loyal workers.

In my church today there is a busy, active physician, supporting a native missionary in India, and with time to attend both the morning and evening hours of worship, and who seldom misses the midweek service of prayer.

He told me some time ago as he handed me a check for his church college that he kept a separate tithing account, and in a different bank from where he kept his other accounts. He believes that tithing as a starting point will increase church attendance, fill church treasuries, give the church its rightful place of leadership, and help to bring the church's dreams true.

Again, I say, all of us like to have our dreams come true. And it is right to expect our heavenly Father to help us in bringing them to pass, whether they be for our own personal well being, or the progress of our church, or our missions throughout the world; but let us remember that we must play fair with God.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

When we rob God we rob our best selves, and blight our most beautiful dreams. God has placed in the hands of the church from age to age whatever it has needed for the work of that age.

Perhaps the church has never been challenged more than today. It has never been needed worse than now. But God has placed in the church's hands now all it needs if it will but consecrate it to him to win a victory for all time in this strategic hour.

Boys and Girls of America

A Louisiana Clean-up

Lucy lives on a farm a little way from Reeves, Louisiana. Like all the other houses in this part of the country, Lucy's has a porch right through the middle. This custom goes back to the time when people built half of a house at one time and the other half at another, but it has continued because this "breezeway," as it is called, makes a cool place to sit in the heat of the day and also helps the ventilation at other times. In Louisiana families are large and everybody is hospitable, and so there are beds in every room except the kitchen.

No matter what time of day a visitor comes to Lucy's house her father will say, "I think the coffee pot is on the stove. Let's have some." Chairs are brought out on the porch and soon every one is drinking coffee which is both very black and quite hot. Apparently the warmer the day the more welcome such refreshments. Louisiana blames its appetite for strong coffee on the "Cajans"—the French who were expelled from Nova Scotia in the days of Evangeline.

Thanks to Huey Long, Lucy takes the school bus over a good gravel road to the high school in Reeves, where she is supplied with free text-books. People in other portions of the country may not think highly of Louisiana's one time dictator, but he did much for the boys and girls of the state. Thanks to him they are getting a much better education than did their fathers.

•

Not until she was half way through grammar school did Lucy know what it meant to go to Sunday School and church. She had heard that there were such things, and everybody knew Paul Leeds, who has been a home missionary pastor in the nearby town of Kinder for nearly fifty years. There was a Methodist church building in Reeves, but it was falling to pieces. Occasionally some one used it for a funeral but the rest of the time it stood empty and idle.

The trouble with the town of Reeves is that it has had a hard time finding anything to do in recent years. Once it was a logging

Lucy and her pal do their share

center with a big sawmill, a lot of people and a thriving church, but when the big timber was cut the mill moved away, and so did most of the people. Then a turpentine still was opened, and for some years that gave the people money to spend in the stores, and then that was closed. For the past fifteen years the people have had little to live on except for their small, sandy farms, a few small logging jobs and an increasing amount of work on the highways. As Reeves grew smaller and smaller the church was simply forgotten.

Five years ago Seth Baggett came to Reeves as a home missionary. Lucy liked him the first time that he called at her house. He was young and made you feel that things were going to happen. And they did! He began by preaching in the old Methodist building, until a storm came along and blew it down. Then the Methodists generously told Mr. Baggett to use the old lumber anyway that he wanted to. He got the men to carry it over on to a new lot which had been secured for a Congregational church, and soon a new building was going up with Mr. Baggett doing the bossing and everybody helping with the work. And the new church had three rooms, which is two more than is usual in Louisiana.

Meanwhile Lucy had started to Sunday School and also to Christian Endeavor, while her father had helped build the church and her mother had sent good things for the men to eat. Then Mr. Baggett borrowed a little money from the Church Building Department of the Board of Home Missions and the little church bought the house next door for a parsonage. That meant that the minister did not have to drive nine miles to get from his home to his people, and so was around handy where he could be found. Only in the meantime he had organized and built two other churches, so he had plenty to do.

•

Seth Baggett is one of those people who are just naturally neat. He put a fence around the church yard so that stray horses and cows who look for their living along the highways in Louisiana could not mess it up. The litter along the streets in Reeves really troubled him. Although the town had fewer people and not so many houses as formerly, as some had burned up and others had been pulled down, there were still just as many streets as ever. This was rather more than were needed, but after a person has

built a home on one street it is rather difficult to persuade them to pull their house over on to another. But the result of too many streets is that both the weeds and the rubbish have too many places to go. This distressed Seth Baggett. He wanted the town to match the church!

•

Then came the bright idea. Why shouldn't the Christian Endeavor Society clean up the town? Mr. Baggett talked it over with them and then drew up some rules. Everybody who lived up to them through the summer would be taken on a trip in the fall.

Lucy was very much on hand when the campaign started on Saturday morning, April 24. So were most of the other boys and girls of Kinder as well as three wagons for the heavy rubbish and a good supply of rakes and hoes. Louisiana girls are usually well acquainted with the latter implements. With much enthusiasm the young people started in to tidy up the ditches and to remove the débris from the vacant lots—which are more numerous than the other sort in Reeves. In the middle of the morning everybody came by the church for the refreshments, consisting of lemonade and cookies.

That was just the beginning. To qualify for this mysterious trip one had to attend church and Christian Endeavor as well as do one's share of the "road work." Of course some grew weary of well doing, especially when the hot days came. But Lucy and her pal stuck it out. If you know how, weeds can be attended to after the sun has gone down. And the town certainly did look better!

•

At the end of the summer seventeen young people had qualified for the promised trip, which lasted for four days. On Saturday morning everybody loaded into the old school bus with which many were all too familiar, and started for Texas. The day was hot, the springs had lost the resiliency of their youth, and the road was long and bumpy, but everybody was happy. They reached Dallas in the late afternoon and Forth Worth that night. This was the first time that most of the young people had ever seen a "real city." In Fort Worth they were entertained in the homes of the members of the First Congregational Church, which has helped support Mr. Baggett. To stay in houses which had upstairs, carpets and curtains was a new and interesting experience for many of the boys and girls. They were also a little surprised at the light color of the coffee and at some of the strange things which they had to eat.

Sunday morning everybody was on hand for Sunday School and church, and then the process of seeing Fort Worth began. They were particularly interested in the stockyards and Lake Worth, although Lucy's eye was particularly taken by the rose garden. Then on Monday they went shopping, largely in the five and ten cent store. Tuesday they looked Dallas over and then bumped their weary way across the hot sands of East Texas back home to Louisiana. Everyone was glad that a home missionary had come to Louisiana, and that a church in Hartford, Connecticut, gave him money with which to buy gasolene.

Christian Endeavorers start to clean the town

How Big is Your World?

(A Children's Sermon)

By Frank J. Scribner

"How Big Is Your World?" I saw that question a few years ago on the cover of a book, and it seemed to me that there was as much to think about in that title as there is in some books. Not "How big is *the* world?" Some of us learned the answer to that when we studied geography. But "How big is *your* world?" That is different.

Think of the way your world has been growing bigger all your life. When you were a baby your world was just two or three rooms in one house. You slept in one, you were bathed in another, you ate and played in another. That was all the world you had, or knew anything about.

Then, little by little, your world grew larger. Before very long it took in the piazza and the front yard. And then it stretched out to the sidewalk around the block. And pretty soon it held the places you could see from the car. And later on it took in some other houses; your grandmother's, perhaps, and your aunt's, and some more.

•

When you went to school for the first time, your world grew very much bigger. And it grew very much bigger still when you were taken on your first vacation away from home. Perhaps you have been on a long automobile trip—clear to Niagara Falls, or Yellowstone Park or some such place—and have seen your world grow bigger every hour. All your life thus far your world has been growing bigger.

But you don't have to go places to make your world bigger. Perhaps one day there was a new boy at your school. He had black curly hair, and black sparkling eyes. He had a strange, soft voice. He pronounced English in a way you had never heard it before. And when you heard his name that sounded strangest of all—Spirelli, maybe, or Vanetti, or something like that. And you learned that he had come from Italy. How your world grew then! A place that had been just a spot on a map in your geography book became part of your world.

Or perhaps you once brought some pencils, or crayons, or games to your church school to go in a box to a school in India. And you began to think about the boys and girls who would use them there—to study the photographs that your teacher showed you, and to notice bits of news about India when it appeared in the papers. Your world was growing very fast then. It was stretching clear across the Pacific.

How big is your world? I'll tell you. Your world is as big as the places you are interested in. It is as big as the places that matter to you. It is as big as the places you care about. And there is no place like the church to give you a really big world.

When you bring your last year's coat to church to go to some other church in Montana, or to some school in Carolina, your world grows bigger. Once a letter came back to a church school that I knew of, telling of a boy who had been without stockings until a Christmas box from that particular church school had brought him some. And I know that several boys in that church school thought, "I wonder if it is my stockings he is wearing." Their world was growing!

When you meet a teacher or doctor or a minister from Turkey or China or Africa, who makes you really see that boys and girls there are very much like yourselves, your world grows bigger. You follow them with your thoughts as they go back—and the places where your thoughts go become part of your world.

•

There is nothing sadder than to see grown men and women whose worlds seem to be growing smaller year by year. Sometimes people have fewer friends, fewer people whom they care to help, fewer interests, the older they grow. Their world is closing in on them. But ever since Jesus taught that all people in the world are members of one family, there is no excuse for us who are Christians to live in a little world. If we love him enough, we will love enough of his brothers and sisters to make our world stretch clear around the earth.

Will some Sunday School worker reach out to the other side of the world by mailing his used Sunday School Picture Roll (Uniform Roll printed by Providence Lithograph Co.) to our Rev. J. S. Porter in Czechoslovakia. For details and instruction write Harvey L. Meeken, 14 Beacon St., Boston.

Ellis Island Incidents

By Mrs. Jennie Pratt

Two little Chinese boys aged four and eight have recently come to us from the war zone to join their father who is living in Long Island City. Their mother was too seriously injured to travel with them but hopes to come later. It was hard to teach the little fellow to dress in the American fashion for his Chinese clothes are much more comfortable.

We have quite a group of Chinese boys. They are always happy if the weather is clear so that they can play out of doors. Most of them can draw, weave, sew, and work in wood. One of the young men drew a picture of two Chinese harps, one resembling a banjo and the other a violin, and asked me if I could buy them for him.

I scouted around Chinatown for the instruments and finally found them at a wholesale place. When I told them that I was a Christian worker they let me have them both for $7.10. After a little practicing the boys began to play Chinese songs, which seemed to bring them comfort and happiness. However the guards did not like this music and asked if they could not play some jazz. I told them that people get lonesome for the songs of their own land.

Little Marie is a six-year-old child from Czecho-Slovakia whose parents are dead and whose grandmother in Cleveland will adopt her as soon as the papers can be drawn up. When a group of children from our Sunday School in Greenwich, Connecticut, visited the island

Mrs. Pratt talking with a friend

recently they gave her a beautiful rag doll which she has named Sarah and which she takes with her to the dining-room, to bed and everywhere else.

As Marie had very few garments on her little back a group in Providence have supplied her with two changes of clothing. Yesterday she said, "I must not play for I want to learn to read and write. I am going to be a big American lady."

We have a young Greek with us who first passed through the island when he was only two years old. His brothers and sisters live in the West, and his father and mother are citizens. As a boy of 16 he got to fooling around with bad company, who thought it great fun to be chased by the police, and finally served a term in prison for petty larceny. This bars him from becoming a citizen and he is now awaiting deportation. It is very difficult to secure a passport for him because the part of Greece where he was born is now under Turkish rule. If no passport can be had he may be released.

He realizes now that he has disgraced his family and broken his mother's heart. These long days at Ellis Island have meant more to him than his sentence in jail. He has learned to sew and is now quite an expert tailor. He charges fifty or seventy-five cents to sew a pair of trousers and can do a woman's skirt better than a dressmaker. He has made himself two summer suits and has helped mothers who are being deported buy their luggage and necessary clothing.

Something has happened in his heart. We hope that he is the boy of long ago rather than the man who came to us more recently. I think that we are making a new man out of him. He greatly appreciates his mother's letters.

Yesterday he sent out for a great round loaf of Greek bread, some cheese and some preserves and had a party in the criminal room. Such things are a luxury on Ellis Island.

Has any friend a used sewing machine—foot power, *not* electric—which she does not need? Valley Nelson writes that she has had news from Tehchow that the machinery part of the mission sewing machine had been taken when the Japanese looted the compound. Write the MISSIONARY HERALD if you can spare one.

We Will Stand By

By Brewer Eddy

THE international situation offers vital reasons for supporting Missions today. The great Mission field movements that have been started and the organizations founded by missionaries give greater promise than anything else we know of for the planting of Christian ideals in the hearts of youth and the training of leaders to build a better world for the future.

For in China new leadership has been pouring out from mission high schools and universities. The national leader and his wife are both Christians; half a million nationals are members of Christian churches; a century of devotion and sacrifice are yielding fruit a hundred-fold.

Missionary education has stimulated China's entire school system; mission hospitals helped to inspire policies of public health; new agricultural methods spread from the laboratories of Christian colleges.

And with this help China has made practical and moral progress which has amazed the world. Her government has been strengthened, her national finances improved; the New Life Movement created by the Generalissimo and his remarkable wife has reformed manners, proposed new social objectives, lifted community life to new levels, and aimed to establish honest government in all provinces controlled by them.

And now has come War! But behind the Japanese lines eight of the American Board mission stations have carried on a beautifully Christian service to thousands of helpless women and children; refugees have at various times filled to overflowing the mission compounds of the Board; the entire missionary staff of each station has carried on agencies for relief, as is so well set forth in Madame Chiang's article on page 266.

You sympathize with China; you know she has been wronged. Your missionaries have provided definite channels through which gifts will accomplish the most strategic Christian results in the world today.

So, *we will give* in the days ahead, gladly and loyally, to support the work of the missionaries abroad.

We *will plan* through the months of the summer to see that our friends know that the missionary channel is open, that gifts are needed, that the work calls for definite sacrifice as never before.

We *will pray* for the continuance of the work, without retrenchment, to uphold the hands of the missionaries abroad, that through them the spirit of Christ may find expression for the good of all the nations and to the glory of God.

WE WILL STAND BY!

THE AMERICAN BOARD

Watch For The June "News Bulletin"!

On June 8th, the annual number of the *News Bulletin* of The American Board will be in the mails—TO YOU.

Partners of the missionaries overseas will again find power and satisfaction in uniting their gifts and prayers for such a vitally important work.

Plan through the next two months to share in the joy of this service by sending extra, personal gifts direct to the Board's treasury. The news in the *Bulletin* gives ample proof of the need for your gift.

Wait until June 8th—then help!

PLAN TO GIVE — WITH COURAGE!

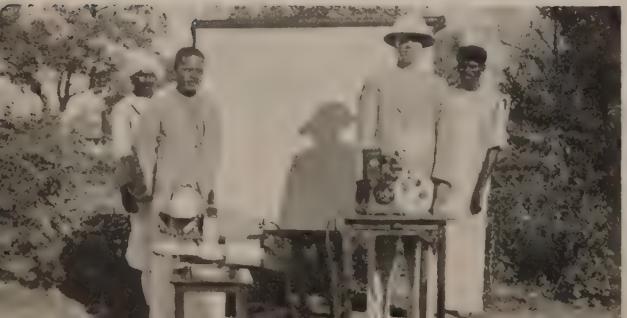
Through the Training of Leaders Such as These

Such as Baskharrao Hivale, Ph.D. (Harvard), Professor of Philosophy in Bombay, India, with Christian background and experience

Such as Mr. Rajamanicam, a Christian at the head of the Nadar High School at Aruppukottai, South India, a privately owned Hindu school. Supported by the Hindu community, he upholds the spiritual ideals and moral standards of Christ. A wholesome physical influence, too, judging from the medals and cups his school has won

Such as Secretary Cheng (above) of the United Church of China—whom Kagawa of Japan loves like a brother

One vital way in which the missionary helps in training national leaders to spread the Truth and to share the Life is by touring with them and "using the movie for Christ," as Raymond Dudley is doing here



Like Professor George Michaelides of the Near East School of Theology at Beirut, Syria, a descendant of the spiritual leaders of old Greece

We Will Stand by Our Christian Nationals Abroad

Who, like Nishio of Japan, need and deserve our best coöperation

Who broadcast Christian religious and social ideas —and educational suggestions for everyday life— from such centers as Yu Ying School in Peiping, North China

Who lead the women of their land out into new life, as Mrs. Yapsutko is doing in the Philippines

And as Violet Makanya of South Africa is doing

Or, who, like Hugh Hubbard, Harold Matthews, Earle Ballou and Chang Heng Chiu (the capable and trusted secretary of our North China organization) are busy in refugee work in the spirit of Jesus

Madame Chiang of China Speaks

You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu and in other places in the fighting area. And you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison and Young Allen. Is the missionary spirit dead?

●

If we are really impartial and look around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possess the same valor and the same undaunted spirit that the missionaries of old had.

I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that missionaries have not been one whit less heroic.

You have asked me to come to tell you how you can coöperate to help us in this national crisis. My answer is, "Continue your efforts in the same direction in which you have been working." What do I mean by this? One day one of the cabinet ministers in the Government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, "Are you a Christian?" "No," he replied, "but I see that the people in the country who are most self-sacrificing are the Christians; therefore, there must be something in Christianity."

There was another high official who said that the spirit to defend our soil, to defend our fellow men, and to defend our women is exactly the same spirit which actuated Jesus Christ when he went to face the Cross in the Garden of Gethsemane. These are non-Christians, yet they feel that way.

When I was last week at the front with the Generalissimo, I heard the story of a woman missionary at her station thirty miles away, alone in a village in a bandit infested region. She was the only foreigner in the district. Fifty miles from the place where I was there was another woman carrying on alone in her station. . . .

●

One could make a long list of what missionaries have done in the past along educational, medical, social and agricultural lines. The best fruits we get in China are the Chefoo apples and grapes—the result of missionary efforts. Shantung peanuts, which run into millions of dollars worth of trade in China, are also the result of missionary effort. What do you call it?—cross-stitch?—yes, and filet lace, Swatow drawn work, hair nets—who started all these industries? Missionaries. They have brought us both material and spiritual help.

Coming back to the war, it was the missionaries who foresaw the need of Refugee Zones which have saved hundreds of thousands of people, men, women and children. Here in Hankow you have started refugee camps, and your International Red Cross Committee has organized help for our wounded soldiers. In Kaifeng they have well organized plans for establishing a Refugee Zone whenever the need arises. From all over China come reports of work like this.

It may be said—as Bishop Roots and Bishop Gilman have said this afternoon—that Christians, because they have not been faithful enough to the spirit and teachings of Christ,

It was an occasion for rejoicing in church circles of America when on April 7 the news by wireless came that the Chinese government had removed its restrictions on religious courses in Christian schools.

The announcement of the removal of the restrictions was made by Madame Chiang Kai-shek in an address on April 6 at the monthly conference prayer meeting of American and British missionaries in Hankow, the present capital.

This transcription of Madame Chiang's address was received via trans-Pacific air mail by the Foreign Board of the Presbyterian Church in U.S.A. from Miss Anna E. Moffet formerly secretary of the Presbyterian Mission in Nanking and now secretary of the International Red Cross Committee of Central China.—*Ed.*

are responsible for the present war. But there is also this other side of the question. Those of you who are here now have done much for our people. We do appreciate it.

But, noteworthy as your work has been, I want to add one thing. The most effective and worthwhile contribution you have made to my country is not so much in the work itself as in the spirit in which you have worked.

Why do I say this? A few years ago our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair, and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have that law rescinded. Even if I could have had it rescinded, which I could not, I did not think it was wise to make a move in that direction, because unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say?—vociferous?—articulate, now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said God works in mysterious and inscrutable ways, and let us pray that God's will may be made known to the Government and that action may be taken in God's good time.

•

It gives me great pleasure to tell you that because our people and the Government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense.

A Remnant of the Frontier

By Roland Elderkin

Fort Shaw is a bit of a hamlet up in northwestern Montana. The nearest town of any size is Great Falls, 26 miles east. Glacier Park and the continental divide are about 125 miles northwest. We are approximately 100 miles south of the Canadian border.

In the 1860's the United States government established a military garrison here at this spot to protect the stage route between Helena, Montana, and the point where the Missouri river begins to be navigable—at Fort Benton, Montana.

The "fort" is built around a quadrangle. The buildings are made of sun-dried gumbo blocks—we call them "dobe." These walls have an average thickness of eighteen feet. They are sheathed with wooden siding on the outside, and they are plastered on the inside. Such walls were some protection against bullets, but their chief purpose was for warmth.

In the nineties there was no longer need for protecting the country from Indians and bandits, so the old fort was converted into an Indian school. This project existed until around 1905 when the irrigation project was started in this Sun River valley. The fort was used to house the laborers and engineers for the project.

Today the old fort is used by the local school district. Many of the buildings have burned or have been torn down because there is no need for them, and there is no revenue to keep them in repair. It is unfortunate that the Government cannot preserve this old landmark.

Our state chapters of D.A.R. are not strong enough to furnish the necessary funds. I am making my home in the old house where the commanding officers used to live. Some of the school teachers rent half the house, and I have one room in their half.

This community is distinctly rural. Electricity is just coming into our hamlet through the service of Rural Electrification. Our church is all wired, and the adequate lighting will enable us to have evening programs. One or two flickering gasoline lamps provide very poor light for evening services.

In Appreciation of Talladega

By Edna Dale Shaw

We were riding along the highway, my husband and I, engaged in light conversation and listening to the radio. The program changed: a church service was being broadcast. The choir of the air started singing "Jerusalem the Golden" just as our choir at Talladega used to sing it.

"Keep still, I am in Talladega right now," I interrupted my husband in his relation of some incident.

"Talladega must have done something to you," said he.

"It certainly did," I answered after the song was over—I would not break the spell of my rapture by speaking while the singing was going on.

Talladega *did* do something to me. It did something to us all—something for which we should be and are forever grateful.

•

One may go along for weeks or months, meeting his problems, living his life under varied handicaps, transcending his personal difficulties—and never be consciously aware of the source of his strength until an incident like the singing of the hymn brings some phase of his past so forcibly into consciousness that he is not only remembering it but living it.

So it was with me. For the duration of that song I was in Chapel at Talladega. The organ was *our* organ; the choir was *our* choir; I was in my accustomed seat, the radiator hissing to the left of us, Miss Bruce sitting in the midst of us with her kindly yet stern countenance.

During the reign of Miss Bruce there was no gum-chewing or any whispering at the services of worship. Though we may not have been conscious of it then, she was moulding us; the others there like her were moulding us; the institution was moulding us.

For the remainder of the evening Talladega was doing something to me. I remembered with gratitude that it not only did something for me but also did something for my parents, who were early students.

I attended Talladega for four years, the four of high school. The first real tragedy I experienced was in 1919 when our family joined my father in Detroit and I found that I could not be sent back to Talladega for college.

After four years of living in the "Prep" girls' dormitory, four years of waiting to move into the college girls' building with all of the privilege that being eighteen and being in college would bring—I couldn't go back!

I enrolled in the College of the City of Detroit, now Wayne University, without the loss of any credits, but the first few weeks I went about as in a dream, with a very decided ache in my throat and an overwhelming sense of homesickness for my classmates and my campus.

I was pleased to note as I went along that, with my Talladega background, I was as well equipped to do college work as the students from the Detroit high schools. I enjoyed my college years. I made new friends, of course, but nowhere have I had the feeling that I had at Talladega.

•

Talladega and its sister institutions did something for whole communities in the South. It is unthinkable what conditions would have been, what the lot of the newly freed Negros would have been, without the aid of the A.M.A. schools, that were established when the need was greatest. They brought escape to those they served—escape from ignorance.

This was perhaps more apparent to and more appreciated by my parents' generation than by my own, they having been closer to the conditions the schools were trying to eradicate, conditions which we were fortunate enough to have seen only dimly from a distance.

•

The influence of the A.M.A. school was definitely carried over into the Congregational church as those early students began establishing their homes and families. The minister and the "key families" were, of course, A.M.A. graduates or former students.

When I went to Talladega it did not work a hardship on me to attend three services on Sunday or to keep "quiet hours" on Sunday afternoon. I had been brought up that way by Talladega parents. After dinner we sat on the porch and read or listened to the talk of the adults until time to go to Christian Endeavor in the evening. Even ball bouncing and rope jumping were taboo.

My sister and I, who had to do the dishes, would sometimes remark that we were sorry that dishwashing on Sunday was "acceptable in the sight of God."

In his talks at Christian Endeavor my father always managed to get in a few words about Congregationalism, for he was genuinely proud of the tradition of the Congregational church in the South, and indeed in the nation. I have heard him make the statement that the story of the United States is

incomplete without the story of the Congregational church in America. He would refer to the delegates who attended the Congregational Associations in Alabama as the cream of Christian culture.

He founded the only Negro Congregational church in Detroit. Plymouth, he later named it. It is serving a need in a splendid way. I regret that he did not live to see more of his dream of a great church realized, but it *is* being realized.

Here in Detroit, where our friends live scattered all over a big city, the concentrated community life with the church as its center does not exist. The pace is quicker, the struggle for existence more acute, than in the almost cloistered little New England-motivated towns of the South.

We seem so far removed both by time and distance from the campus life of Talladega that we hardly have time to reflect upon the helpful Chapel talks, on the quiet beauty of the lives of Dr. Silsby and President Sumner, on the kindly personal classroom attention, on the experiments in socialized living with our fellow-students, on all the experiences that were pointing us to a better way of life.

In the business of living, of hurried living, we have shunted all these onto the sidetracks of memory, until suddenly something calls it all clearly back into the field of consciousness—the face of a friend not often seen, a fragrance, or a song.

Then we realize that Talladega has done something to us. It has helped us.

A Trip Up the Attic Stairs

By Loring B. Chase

PEARL BUCK, speaking of the rigid economy in the home of her childhood, says of her mother: "My memory of her is of someone always marvelously fresh and pretty. . . . She could twist a ribbon in such a way or so pin a flower at her throat that she looked as though she wore a new gown. . . .

"I remember that she had a large old tin box in the attic where she put every hat, I believe, she ever owned, when it grew past use, and every flower, silk, or bit of ribbon. Twice a year she cried gaily, 'We must go to Paris to buy our hats for the season!' "

And Pearl Buck declares that the trip to the attic was with such ceremony, and so skilful were her mother's fingers, so vivid her imagination, so gay her nonsense, and so pretty were the hats that were constructed, that when she herself really did go to Paris years later to buy a new hat, there was not half the edge of excitement in it that there had been in the old expeditions up the attic stairs to Paris in a tin box.

In every group of women there is this same ingenuity of mind and skill of fingers, oftentimes unsuspected and more frequently unused.

The experience of one group in the church at East Bridgewater, Massachusetts, is a partial answer to the question "How can we give when we haven't anything *to* give?" At the first meeting of the year when the question of what to do came up, and to do anything seemed impossible, someone suggested that they take a trip up the attic stairs to the tin box—though in this case, I believe, she spoke of a patchbox and remnants.

To the next meeting remnants and trimmings and lace were brought. The leader held up a remnant for the group to look at.

"I can make such and such from that," said a member, and took it, with certain selections of trimmings. Thus remnant after remnant was viewed until each woman had a "creative vision" and took materials home for "creative activity." During the following weeks additional materials were discovered and used.

Then came the day when they met to view the creations. It was a happy day, a day of revealing, a day of congratulations. Out of unused and seemingly useless material they had made: 7 aprons, 6 dresses, 4 panties, 2 boy's blouses, 1 outing flannel crib blanket, 1 gertrude, 1 bib, 1 collar and cuff set, 12 handkerchiefs, 2 pillow slips, 2 dish towels, 1 table cover, 1 shoe-bag, 4 holders, 4 bags, 1 face cloth, 4 small napkins and runner, 2 curtains, 2 scarfs for boys, 4 bean bags, 5 bags for marbles, 1 quilt for cot, 1 quilt for crib. Four dolls were donated and into each box with the doll went remnants sufficient to be made into doll's clothes.

The women had discovered themselves. They had found skill and ingenuity in unsuspected members of the group. There was some reappraisal of individual talents. It was a rewarding experience.

But the best was yet to come! These gifts were sent to the Board of Home Missions at 287 Fourth Avenue, New York, and there reshipped to meet the needs of young people in school and families in parsonages. Back to headquarters came prompt letters of appreciation.

But my story is not yet done. These letters were not allowed to die of anaemia in the files of the office. They were reënforced with pictures, leaflets and comment and sent to the local church.

And even here they were not

[*Continued bottom of next page*]

Laymen Are Asking Real Questions

By Otto B. Reuman

"How can we get the men interested in missions," was the question under discussion at a regular meeting of the missionary committee of the local church.

Ideas flew for a few moments—one of them actually caught fire!

"Let's have the Men's Bible Class and the Women's Bible Class join in an intensive study for a few Sundays of the work which our larger fellowship is doing here and abroad."

Done!

Foreign Missions Sunday came and the Minister, who happened to have had some foreign work experience, was asked to preside and answer questions. He had asked for questions the week before, and one layman took the time to sit down and write out a number which he wanted answered.

QUESTIONS PREPARED BY JOHN KIEFER

Should we boycott Japanese-made goods? Could a boycott be successfully carried out? Would a boycott have harmful repercussions in America aside from adversely affecting our cotton exports to Japan?

Can America remonstrate effectively with Japan and at the same time give aid and comfort to China? Should we insist on the open door policy? Should we withdraw or curtail our investments in the Far East?

Is Japanese policy aimed specifically at the subjugation and exploitation of China? What logical reasons can be given for Japan's insistence on Chinese coöperation? Is it possible that Japanese Christians ask the Chinese to extend this coöperation in the belief that it will, in the long run, be a lesser evil than anti-Christian, communist influence within China?

What lies behind Japan's latest peace offers? Is the military clique in Japan losing out? Can Japan continue to stand the strain on her purse and man-power? What Japanese leaders are attempting to influence their country's policy to conform more with Christian ethics? How much influence does Kagawa have in his native country?

How far can America depend on British coöperation in preserving the integrity of China? How great a force could American and British Christians exert in bringing justice to both sides? Do naval maneuvers in Far Eastern waters, participated in by British and American ships, impress Japan with Anglo-American unity in Far Eastern policy? Is there any ground for the suspicion that the *Panay* incident was intended as an ultimatum to foreign powers to refrain from invading the zone of hostilities? Could the non-recurrence of such an incident indicate that Japan succeeded in the purpose for which the *Panay* incident was perpetrated?

How many hospitals are there in Japan and how many in China? Who operates them? How self-supporting are they? What proportion of operating cost is borne by America? By Great Britain? By China? By Japan? How does the decline of purchasing power, due to war conditions, affect the operation of these hospitals? Does the continued operation and extension of these activities depend on America and Great Britain to a sufficient degree to cause the latter to feel that their rights must be preserved by force if necessary?

How many schools and universities in either country owe their foundation or present existence to foreign influence? What are some of the difficulties they face with regard to the present situation?

This list, together with some others that were handed in, was more than any one person would want to answer, but it showed the interest of the people and the way they were thinking. Needless to say, we had a great session and the end of it is not yet.

So what?

Just this: laymen are interested; they have their questions; they are not traveling upon the same rails people traveled on a few years ago, but it is evident that they are still interested in missions and in international affairs.

A Trip Up the Attic Stairs [*Continued from page 269*]

allowed to die of inattention in the parsonage wastebasket or in the seclusion of some one home. They were read and talked about in the parsonage. The pastor was asked to make a story out of them for the next meeting of the Woman's Society. This he gladly did.

Every member was present! Missions came alive that day and looked at that group through the eyes of youth struggling to get an education, through the eyes of teachers trying to give that education, through the eyes of some home missionary pastor's family. Those women saw the fruits of their labor, and were happy.

Secretarial Side Lights

THE past has lingered on into the present in the old churches, the pillared mansions and the leisurely way of life of Charleston, South Carolina. One of the curious customs which survived for many years was the employment of white teachers in the Negro public schools of the city.

•

Back in the nineties a little Negro boy was growing up in Charleston. His mother had been steeped in the traditional courtesy of the Old South, and was determined that her son should be a very mannerly young gentleman. Among other things she had trained him to always tip his hat when he met a lady with whom he had any acquaintance. One day he met his white public school teacher on the street. He smiled eagerly and lifted his little cap, but she turned her head the other way and pretended not to see him.

"Did I do the wrong thing?" he asked himself. "Didn't my mother tell me to always tip my hat to ladies?"

He went home and told his mother what had happened, and she had to explain that white ladies did not extend the mysterious thing known as "social recognition" to colored boys.

Later this lad, who was Henry S. Barnwell, transferred from the public schools to Avery Institute, where he found teachers who did not teach merely for money, but for the love of their pupils as well. From Avery he went to Talladega College, where he graduated from the theological course in 1903. This was followed by two years as pastor of the college church.

The Associate Superintendent of Negro Churches in the South

Mr. Barnwell

Henry Barnwell went to the Woodbury Church in the thriving little city of Lake Charles, Louisiana, where he remodelled the church and built a parsonage during his five year pastorate. This was followed by four years with the Bethany Church of Thomasville, Georgia, where we were then maintaining the Allen Normal School.

•

During the war years Mr. Barnwell turned his energies from pastoral work to administrative duties. For four years he was principal of Fessenden Academy in Florida. From 1921 to 1924 he served as superintendent of our Negro churches in Alabama, Georgia, Tennessee and Kentucky. In 1924 he became associated with Alfred Lawless in the supervision of our Negro churches throughout the South. Three years later he succeeded him as Secretary of The American Missionary Association for Southern Church Work Among Negroes. With the transfer of responsibility for the Southern Negro churches to the Church Extension Boards in 1936 Mr. Barnwell's title was changed to that of Associate Superintendent of Negro Churches in the South, but his duties remained the same. Through the years he has travelled the South from North Carolina to Corpus Christi, Texas looking after the interests of our scattered Negro churches. His endeavor has been to lead them from an emotional gospel to a conception of the church as an institution which seeks to apply the principles of Jesus to all of life. Nowhere is the social gospel more needed in its practical aspects than among the Negroes of the South.

•

The high time in all the year for our Negro churches is the conference which is held each summer at Kings Mountain, North Carolina. Even the Texas churches send several auto loads of delegates for this week of inspiration and counselling together. The moving spirit behind it all is Henry S. Barnwell—who has learned through the years to sympathize with Moses in the problems which he confronted in the wilderness. But one thing can always be said for Superintendent Barnwell—his courtesy never fails. His mother started him out right!

Camera News

By Dorothy P. Cushing

CAN'T STOP HER

Unable to return to her station because of the war, Mrs. Albert C. Hausske, Wisconsin woman started to carry on in Tientsin working with the Y.W.C.A. She taught cooking, mass education, child care. She was the only foreign member on a Winter Relief Committee. Mr. Hausske has been back in Techow since the first of the year. Left to right—Miss Beatrice Djeng, Secretary of the Y.W., Mrs. Chang, Chairman, Mrs. Hausske. See also, the picture on page 283.

THE HIGH PRIESTS LEAVE THE TEMPLE?

Well, no, not exactly, but an important ceremony has just taken place. Dr. H. Veazie Markham, Miss Mary Thomas, R.N., and two native nurses of Dondi, West Africa, have finished a maternity case. So the dignified processional is quite justified. The second nurse is carrying the sterilizer on her head.

"WRITE IT LARGE UPON THE HEARTS OF CHILDREN"

The warm heart and busy hands of Mrs. Elva H. Lorbeer in Pasumalai, India, are back of the Community Child Welfare Center where Nurse Annamal cares for some 50 youngsters each day. Eager mothers are instructed in the values of simple but nourishing food in place of curry and rice, of orange juice, milk, cod liver oil and daily baths. "But how much milk do you think the tired little mothers in the cotton spinning mills can buy with their daily 7 or 8 cents?" she asks.

INDIAN MADONNA

One of the mill workers, living in a tiny room, poses proudly with her baby. Most of the mothers are frail— this one is well—now.

(1)

(4)

(5)

First Pictures From Techow, North China

1. Delegates to Techow District meeting examine appealing poster of baby which bids them "Serve Society! Eradicate smallpox in your Community! Take home a vaccination bag." Part of health work program being promoted by Miss Helen Dizney, R.N., and associates.

2. A "cheerful cherub," says Nurse Dizney, who lived through "everything" in the compound with father, the hospital druggist, and mother, a nurse, during taking of Techow.

3. Precious Glory, first courageous nurse to get back to aid Miss Dizney and Techow hospital.

4. The flag draped rickshaws in which Dr. Alma Cooke and party tried to return to Lintsing. Bandits prevented. Later, learning her identity, they sent word they would guarantee Dr. Cooke's safety!

5. The first time the women dared go to church. Ably escorted by American women; with Miss Lucia Lyons in the lead.

6. Two country workers holding "vac" bags.

7. "Dizzy" herself! Who submits to a picture only to help the cause. She returned to Techow, January 21, with Albert C. Hausske, Harold W. Robinson, Lewis L. Gilbert, Dr. Alma L. Cooke, Miss Lucia E. Lyons, and Miss Alice C. Reed. They found houses, hospital, school—terribly looted, cold and dirty. "We got to work!" she writes. By February 15 the hospital was open and now is busy. The problem of vaccination is being solved by use of volunteer lay workers and school boys who take posters to villages and vaccinate hundreds.

(2)

(3)

(6)

(7)

A Hero in the Village Church

Why one of our pastors has become the recipient of an emergency grant from the Christmas Fund

THE last year at M. I canceled the pledge of $1700 the church made and received about the equivalent of $600 in cash, firewood, and things to eat. The financial outlook was so bad that we accepted an urgent call to W. at $800 a year with the suggestion that the church would come up to $1200. Their missionary pledge was fifty dollars and I did succeed in getting them to raise it to sixty, but there was no raise on the salary.

•

We found the parsonage in bad shape. The grate had fallen out of the furnace, the furnace pipes rusted out and the plumbing was leaky. We fixed it all at our expense. We found many opportunities for service and for a while took active interest in all community activities.

The church property was one block long and a half a block wide and I kept it all trimmed with a lawn mower and rake myself as the old stone church was quite picturesque and I take pride in having things look nice, but I got little cooperation. The church was on Main Street in the very heart of the village. Finally I became physically unable to take care of all of it.

We remained a trifle over four years. The last winter we cooped up in two rooms because the furnace gave out in the parsonage. The people said we did not need a new one, and patched it up for us in the spring when we did not need it much more. During the winter a slick glaze of ice came that lasted six weeks. The bathroom fixtures froze solid. Our water pipes and meter burst and I had to carry water in buckets over ice so slick that I could hardly stand up. My wife said she would not put up with it another winter.

The spring of 1937 was a very active one for me, but somehow I felt a strange weakness coming over me. I had to steady myself against the pulpit when I preached. In June I assisted in our State Young Peoples Camp. In three or four days I suddenly began to stagger as I walked across the floor. I had paid the price of a constitution not rugged enough to stand up under the nerve strain of the task as pastor of a village church. For nine months I have been ill following a severe nervous breakdown. For a few months I thought I was going to drop dead anytime. I am still too weak in my back and legs to stay on my feet very long.

•

We have borrowed on my life insurance to get a home and my heroic little wife is working hard to support the family by boarding a bunch of college boys. Not much financial profit, but their youthful enthusiasm and fun helps to drive dull care away. We have been facing the real problem of putting our son and daughter through college. The girl after a year and a month in college had to quit and was married a few weeks ago leaving my wife to fight her battles of supporting the family alone. The boy followed the plow and shocked the wheat in the vacation and still continues as a second year student in college.

Our superintendent took up our case with the Board of Ministerial Relief and they send a monthly check which is a great help and comfort. Many friends have been very kind to us. Some seem to have forgotten. Our doctor has been most attentive to our needs and has refused to accept any money except a dollar to cover physical examination expenses. He also has given us three bottles of medicine free that he said he had on hand.

After all I have much to be thankful for. After three years as a Sunday School missionary in Oklahoma, which was a grand experience, I have been for 25 years a village and also a home missionary pastor. The journey has been wonderful in spite of rocks and slippery places. Now I have landed in the ditch, physically wrecked. Thank God, not mentally. The ignition system of my engine seems burned out (nerves). Being 57 at the time of the wreck, I would like to have journeyed on at least another ten years. Still on as pastor of some village church; but all is dark ahead. I must live in the past and present and hope on.

An Invocation

By Elihu Root*

Almighty God, we pray to Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of the cause of peace and justice and liberty in the world.

*See bottom opposite page.

Missionary Meetings—Modern Mode

FLORIDA puts over the best organized, most wide-spread and most successful series of missionary meetings in the country. Two hundred and fifty leading churches of various denominations coöperate. A team of ten or twelve speakers appears in each of fifteen cities for a period of three to five days, with three sessions a day in the largest churches.

One thousand women serve on Boards and local committees in preparation for the meetings and adequate publicity secures the attention of the entire community. Local hostesses offer their cars for transportation to and from meetings, send fruit to hotel rooms.

The campaign opens with a reception in honor of the visiting team that is attended by leaders. A speaker is asked for by every men's service club; these speakers represent six to eight different countries or types of work at home and abroad, and they address in a month more than 150,000 listeners. On one Sunday morning in St. Petersburg members of the team addressed 13,500 persons in the morning services alone, several churches holding two, or even three, morning services.

This year there were speakers from Siam, Japan, China, and India. The home missionary work stressed the American Indian: one speaker was a woman who had spent her life in Christian work on an Indian reservation; another was a brilliant Chickasaw Indian, Ataloa, who, in full costume, sang Indian songs and presented a thrilling appeal against the oppression and injustice with which her people have been treated.

Miss Yosko Saito sang Japanese folk songs and classical selections and gave fifteen-minute recitals from oratorios. Two Board secretaries and one leader of the Peace Movement in America gave summaries of national and international conditions.

"If churches drop missions from their budgets they are closing their doors to the world winning power of Christianity. . . . If they will share in a great advance of missionary interest they will be regenerated."

This was what Dr. Brewer Eddy said in his 55 addresses in the "Florida Chain" of missionary institutes last January—according to the "St. Petersburg Times," which sent this picture to us, unbeknownst to Dr. Eddy.

Over a thousand young people were enrolled in a series of conferences under the leadership of Charles D. Hurrey to discuss Christian problems throughout the world.

The budget required to bring speakers from all over the country was met by each city accepting an apportionment and raising it by sale of Sponsors' Tickets.

Two offerings taken for the relief programs in the Christian Colleges of China netted $350 and $800. It was inspiring to see plates brought forward heaped with bills —very few nickels and dimes— when this great appeal was laid on the hearts of the audiences. Their response was beyond all expectations. They seemed to be deeply interested: probably a high average of church members and leaders are in Florida for the winter season. There are hosts of people at leisure, ready to attend well announced and interesting sessions.

Miss B. Louise Woodford has worked at this Florida Missionary Chain for twenty-five years with wisdom and ability, gathering the speakers, arranging the schedules, meeting an endless number of small local problems, organizing the home committees of women, and achieving a high level of missionary success.

Could not this type of plan be introduced to northern states? A nation-wide series developing from proven success might well bring about a great missionary advance within the next few years.

A group of women representing a district and coöperating with a Mission Board secretary could select a team of speakers, arrange a fascinating, modern and impressive program, lift the whole plan to a social level, and win a hearing for Missions in a different mood and atmosphere than that of the present average prayer meeting. It would require skilled planning, but the Florida Chain shows the way.

The late Elihu Root, when Chairman of the New York Constitutional Convention, opened the meeting of the Convention on May 5, 1915 with the Invocation on the opposite page, the clergyman expected having failed to come. This prayer was read as part of the memorial to Mr. Root that was presented at the recent meeting of the New York State Bar Association of which he had been President. The prayer could well be offered by each delegate to the General Council at Beloit as in silent petition he begins the work of the day.

Personnel of the Boards

Theresa Buck

THERESA ROBINSON BUCK, R.N., has received life appointment to the East Africa Mission, where she will be on the staff of Mt. Silinda Hospital.

Born in Meriden, Connecticut, where she spent her early childhood years, she later with her family, lived four years in Kirksville, Missouri, then about a half a dozen years in Hartford, Connecticut, last of all, moving to Naples, Maine.

Taught at first by her mother at home, she attended grade school in Missouri and high school in Hartford. After one year in Rollins College, Winter Park, Florida, she entered Bates College in Maine, graduating in 1934.

It is interesting to note how very early in life, many American Board appointees become interested in missions. "When we were asked in the seventh grade out in Kirksville what we were going to do when we grew up, I said I was going to be a missionary!" writes Miss Buck. In her case there was a special reason for interest in foreign missions, as her mother's brother, Robbins Barstow, now President of the Hartford Seminary Foundation, had taught two years in Mardin, Eastern Turkey, before his college course.

During her first winter at Bates College a very enthusiastic Student Volunteer group started with the students who had been to the Buffalo Conference as a nucleus. She became a member and some of her happiest memories of college center in the work done by that group. At first she wanted to be a missionary teacher, but later decided to be a nurse and on graduation from college entered the training school of the Peter Bent Brigham Hospital in Boston. Here she joined Dr. Ashley Day Leavitt's church in Brookline. This final year she is attending the Kennedy School of Missions in Hartford, specializing in the Africa courses.

A new nurse is needed in Mt. Silinda because Miss Edith Fuller, R.N., is leaving in June to be married.

Miss Buck

Miss Buck was commissioned for service at the Tenth Annual Meeting of the Council of Congregational-Christian Women of Connecticut, on April 27 at the First Church of Christ, New London, Mrs. Francis D. Ellis, President of the Council, presiding. Principal Henry McDowell of Lincoln Academy (formerly missionary of the American Board in Galangue, West Africa) gave an address: "Lincoln Academy and Connecticut Blaze New Trails," and the offering was divided between Lincoln Academy and the Mt. Silinda, East Africa to which Miss Buck is going as superintendent of nurses in the Willis F. Pierce Memorial Hospital. An unusual and beautiful Service of Partnership, was led by President Robbins Barstow, minister, people, and Theresa Buck taking part. Mrs. Ellis in her Godspeed to the candidate, pointed out the fact that since the time of "The Amistad" (i.e. "Friendship") trial a hundred years ago "Connecticut has been a leader in work for Negroes, both in this land and in Africa. In the spirit of those former days, let us in the spirit of 'Friendship' dedicate ourselves to the support of Miss Buck and to this new work at Lincoln Academy." Miss Lavinia Scott of Inanda Seminary, South Africa, gave the welcome to the field, and Miss Mabel Emerson presented the Commission.

• • •

Delia Emerson

MISS DELIA E. EMERSON, who served the American Missionary Association from 1869 to 1913, first as a teacher, and later as the secretary of the Bureau of Women's Work, celebrated her 99th birthday on March 20th at Alfred, Maine. Her companion writes: "Her sense of humor is fine and helps greatly. On her birthday I placed near her chair a large card with 99 written on it so large that she could read it. She told me to turn it upside down, but later she said that she preferred it right side up, as 66 was a long time to go and she would not care to live the days over again. The Bible and prayer have ever been her first line of defense. She appreciates the slightest service and is sensitive to the needs of others."

President Jones

PRESIDENT and MRS. THOMAS ELSA JONES of Fisk University sailed for England on the *Queen Mary* on April 27 as representatives of the Society of Friends. In England they will join two other similar commissions with whom they will go to South Africa to study race relations and the cotton industry. They will return to Fisk University the latter part of September.

• • •

Ray Phillips

REV. RAY EDMUND PHILLIPS has been given the use of a 1938 Chevrolet by the Chamber of Mines of Johannesburg, South Africa, with upkeep for two years and money for equipment on the understanding that he shall organize club activities among the thousand educated Africans on the mines —an opportunity second to none on the Reef. At the February meeting of the Transvaal Missionary Association of which he is Chairman he pleaded for special services for the educated Africans, and at the next monthly meeting educated men, superintendents of work on the Reef and Transvaal, would be invited to address the missionaries.

He has also been given the Chairmanship of the Executive Committee of the Bantu Men's Social Center and is reviving activities which the absence in America for study of Director J. R. Rathebe has allowed to flag.

The health needs of non-Whites are staggering and in May he introduced discussion of Red Cross work among them at a National Conference.

We might add that he uses the Chevrolet only while on strictly mine business. The car given him by friends in this country is used for all his other activities. "Without a motor car we should be lost, for the gold fields are over seventy miles in length."

He has been working on a dissertation, *The Bantu in the City*, which he expected to have in the hands of the Lovedale Press in March, the South African Council for Educational and Social Research, handling Carnegie funds, voting a hundred pounds toward the publication. A memorandum he drew up for the Committee on Juvenile Delinquency appointed by the Rotary Club aroused much interest and may bring about a conference of interested bodies to deal with the matter.

• • •

George Hinman

REV. and MRS. GEORGE W. HINMAN arrive in America in time for the General Council meeting at Beloit. Dr. Hinman will have a special interest in being present as he was Wisconsin born, although he went afield for his higher education, and in doing so met Kate R. Bailey, of Moreland, N. Y., who, like him, attended Oberlin College. They were married the year of his graduation, 1893, and five years later the young couple went even farther afield and served under the American Board in Foochow, China for over ten years. He was district secretary for the Pacific Coast of the American Missionary Association 1909–1926, and after editorial and research work, became honorary secretary of the Service Commission for Indians for four years, during which period he published *The American Indian and Christian Missions*. At the end of that period, in 1934, he went out to Foochow, China again, to assist the president of Foochow College, devoting his energies to promoting the interest and support of the alumni. With Dr. and Mrs. Hinman will come to the country President Donald Hsueh of Foochow College and his family. Both the Hsuehs are good speakers, use English well, and want to do their share in presenting the case of China to the American people.

• • •

Frank Woodward

REV. FRANK JOHNSTON WOODWARD, arrived the middle of May to rejoin Mrs. Woodward who came to America a year ago. After four years spent in Micronesia he has worked for twenty-two years in the Philippines, supervising the churches in Mindanao over an area as large as Ohio, traveling by water along the coast and over stiff mountain trails.

And these churches showed their love for the Woodwards in a charming way on the occasion of their silver wedding anniversary which came on Easter Sunday last year. A "centavo roll call" was sent out so that each family—or individual as desired—might give one centavo toward a gift. Two centavos are five cents in U. S. money. Three thousand givers sent each a centavo. The Mohammedan boys at the Lanao Press made the receipts for each gift, working overtime as their share in the whole.

Mr. Woodward's contacts have been with both the Mohammedan Moros and the Filipinos, for he did a great deal with the Maranaw Folk School and the literacy classes during Dr. Laubach's absence. He has assisted with the agricultural work also, and is a leader among the young people.

He was born in Shelocta Pennsylvania; graduated from a normal school and from Western Seminary. It was in Micronesia that he met Marion Wells of Holliston, Massachusetts, a graduate of Northfield, who had been sent as a teacher to those Pacific isles. They were married in 1912. Four sons in this country led their mother to come home so long ahead of the furlough due.

DUE IN JUNE

Miss Clara Bruce and Gertrude Chandler of India, Rev. and Mrs.

Gladwyn Childs of West Africa, Dr. and Mrs. Charles E. Clark of Turkey, Rev. and Mrs. George Hinman of China, Olive Hoyt of Japan, Jennie Jacobs of China, Katie Wilcox and Dr. and Mrs. Edward Wilder of India, are due in June. Some of them will attend the Beloit meeting.

• • •

Theda Phelps

Miss Theda Belle Phelps, R.N., arrived May 10 from Gaziantep, Turkey, where she was superintendent of the native nurses in the Azariah Smith Memorial Hospital, of which Dr. Albert Dewey is head. The facilities for hospitalization in the Gaziantep area with its population of 286,000 are such that there is but one bed for each 1600 people. But to the American hospital come patients from Marash, Urfa, Mardin, Diarbekir and more distant regions. About 500,000 are dependent on this the only remaining missionary hospital in Turkey, although Drs. Clark, Haas, and Nute conduct clinics hampered by the lack of hospital facilities. (The Barton Memorial in Istanbul is not a missionary hospital, although Dr. Lorrin Shepard has been an American Board missionary.) The hospital Miss Phelps is connected with is therefore doing a very important and needed work and should have adequate endowment. Miss Phelps and her associate, Lillian Honiss, sometimes make trips into the near-by villages and so get into even closer contact with the life of the people.

Miss Phelps did private nursing in America for seven years before her appointment to Turkey, and was for two years in charge of a hospital here. She is a graduate of the Illinois Training School for Nurses; her birthplace was Greenville, Michigan.

William Jameson

"I think among the benefactors of Jaffna within the last century it would be difficult to find a greater one than Dr. William J. Jameson," said Father Long, rector of St. Patrick's College in Jaffna, Ceylon at a farewell to Dr. and Mrs. Jameson, who arrived May 10 in Boston. Dr. Jameson, it was said at this big meeting, had worked hard to bring the Green Memorial Hospital in Manepay up to a high standard. For ten years before he took charge of it in 1923 it had been practically closed, needed new equipment, new buildings, renovation of old. In four years he made it self-supporting and started erecting new buildings. The most recent is the Willis F. Pierce Nursing School, opened on Thanksgiving Day in 1937. Miss Annette Beals, daughter of Drs. Lester and Rose Beals of Wai, India, has taken up her work in that school.

Dr. Jameson was born in Schenectady, N. Y.; took a Pre-Medical Course of one year at Union College, received his M.D. degree from Albany Medical College in 1921, then was appointed Resident Physician in Ellis Hospital, Schenectady, where he had been intern in his junior year. He worked his way through college, gaining a great deal of business experience. In 1922 he married Gladys Thompson of Groton, Connecticut, a graduate of Simmons College, Boston, who had been dietitian at the Base Hospital, Camp Lee, Virginia, then in the General Hospital, Pittsburgh, the University Hospital, Baltimore and the Ellis Hospital, Schenectady, where the two had met.

• • •

Emma Redick

"By this time next year I expect to be back in the States, and my place here will be filled by someone else," wrote Miss Redick from Bailundo in 1937, adding, "but I am glad to have been permitted to work so long here, and shall always cherish the friendships I have made."

Miss Redick has spent over thirty-seven years in the West Central Africa Mission, engaged in educational work, and has seen the teaching develop from the simplest reading, 'riting, 'rithmetic to a system of graded schools. The big Station School itself, with over 400 pupils, has been the past four years in a new schoolhouse, built around a court, and with large, light, airy classrooms, although the Kindergarten is in a separate building. The improvement of the school grounds, which were in bad shape, became an outdoor project of the children. As principal of the school, with the addition of the immediate supervision of the Girls' Compound, and the care of her home, she has been busy enough.

Born in Galion, Ohio, Emma Redick studied for a year in Oberlin College; taught at Tougaloo under the American Missionary Association for five years, then was appointed by the American Board in 1900. At first she was moved from station to station to fill vacancies on account of the small missionary staff —a trying apprenticeship, but it brought a wider acquaintance with the people than usual and hosts of friends everywhere. In those early years she started in by teaching the women at 5:45 before they began work in the fields, and after teaching all day would have a school for village girls in the evenings.

• • •

James Hess

Rev. and Mrs. James Milton Hess came early in May from the Madura Mission, India. Their last furlough began the year the American Board's annual meeting was held for the fourth time in

Wisconsin, and they have arrived in good season to attend the fifth Wisconsin meeting of the American Board. Mr. Hess is professor of English literature in the American College, Madura, and has edited Shakespeare plays for his students.

Mrs. Hess has a ready pen and much interest in historical research. For the Jubilee of the American College she prepared and read a history of the institution, which, with its president's report was issued in an attractively bound souvenir booklet. She described the Jubilee in an article for THE MISSIONARY HERALD; wrote for it, too, an account of the Centenary of the Madura Mission—1934; and has written for it charming articles on Indian subjects, such as "The Festival of Lights." She is also an effective and interesting speaker. Her home in Madura has been a veritable social center for Indian women.

The work of Professor Hess has not been confined to literature. A few years ago he wrote: "It has fallen to my lot, in addition to my work in the classroom and as Bursar, to be a sort of Commissioner of Labor. Students may receive a certain amount as grant-in-work, and then we set them to work at so much per hour to meet the sum which has been granted to them. It is a joy to see them using the shovel and the rake, and to have the Brahmins carrying tins to water the plants on the college grounds."

A New Jersey man, he took a B.S. from the University of Pennsylvania, an M.A. and B.D. from the University of Chicago; taught a year; became Contract Manager for the Curtis Publishing Company; resigned to become Circulation Manager of *National Magazine* and *National News Letter;* was pastor of the Washington Park Baptist Church in Chicago for two years before going to India. Mrs. Hess, as Miss Mildred Waldo of Willimantic, Connecticut, taught two years after a normal school course, then took special work for two years at the University of Chicago. Going out in 1915, health reasons obliged the couple to leave India for a while, and Mr. Hess taught three years in Doshisha University, then returned to Madura.

New Superintendents

Merle Adams

WHEN Superintendent W. A. Tyler announced a year ago that he would retire in May of 1938 the conference Board of Directors appointed a committee consisting of Prof. A. G. Heyhoe of Doane College, Raymond A. McConnell of First-Plymouth Church, Lincoln and C. R. Lichte, pastor at Fremont, to recommend a successor. This committee had an exceedingly easy time. The committee itself, the directors of the conference, the pastors of the state and the people of our churches all seemed to be of the unanimous opinion that there was just one man for the position, E. Merle Adams, pastor of the First Church of Norfolk, Nebraska. No other candidate was even mentioned.

•

Merle Adams' preparation for the leadership of our Nebraska churches could hardly be improved upon. He was born on a farm in Dixon County in the northeastern portion of the state and prepared for college at Gates Academy at Neligh, one

Merle Adams

of the pioneer educational institutions founded and supported by our churches. He then went to Doane College at Crete, where he joined our church, served as president of the student Y.M.C.A. and as captain of the football team. He graduated in 1913 and proceeded to the Oberlin Graduate School of Theology, where he received his B.D. in 1916.

Returning to Nebraska, Mr. Adams had his first pastorate at York, which he left in 1918 to work with the army Y.M.C.A. When the war was over he went with the church at Spencer, Iowa, for five and a half years. This was followed by nearly three years as Director of Religious Education for the Iowa Conference. In 1926 he became pastor of the First Church of Norfolk, Nebraska, where he has received approximately 500 members during the past eleven years. He has inspired his church to study its life and work in such a way as to develop a program suited to present day needs. He has been a director of the conference for most of this period, and has had a leading part in the Crete Young Peoples Assembly for eleven years. At Beloit he has been asked to act as chairman of the section on Christian Education of the Council seminars.

Merle Adams combines in a remarkable degree the talents which are needed by a state superintendent. He knows church life thoroughly and is resourceful in developing new methods. By train-

ing and experience he is prepared to help the churches in their educational work. He is a clear-headed administrator who always knows where he is going. Both the first and the last impression he makes is that of a friendly pastor. The ministers and their people will find in him a warm-hearted brother. He will assume his new responsibilities on June 1.

• • •

Max Webster

ON June 1 Max Webster becomes Associate Secretary of the Vermont Congregational Conference and Domestic Missionary Society. In addition to assisting Secretary Chauncey A. Adams in the general work of the conference he will be in charge of young peoples' activities and will edit *Congregational Vermont*.

Max Webster is a Vermonter who has been about a bit. He was born in Bennington, where his family still lives. For college he went to Oberlin, graduating in 1925. That summer he enrolled in Student Summer Service and was assigned to Broadus, Montana. A mutual attachment sprang up between the lanky college graduate and the people of Powder River County, whose 3,337 square miles boast a population of 3,909 men, women, and children.

He continued with them for a year, and then went east for his seminary course at Union. The summer of 1928 he returned to Broadus. Upon his graduation from Union in 1929 he took a trip to Europe and then settled in Montana for a six year pastorate in his beloved Broadus, which had become the center of a Larger Parish under his leadership.

This was a strenuous period both for Montana and Max Webster. Drouth and depression raised havoc with the finances of the people, and of their pastor, but he continued to travel in all directions in most varieties of weather preaching wherever a congregation could be assembled on Sunday and conducting weekday Sunday Schools in schoolhouses after classes had been dismissed but before the fire in the stove had gone out.

In the summer of 1931 one of Max Webster's parishioners confided in the writer, "Boys and girls look just alike to that fellow," but apparently she knew not whereof she spoke, for in the summer of 1932 he was married to Miss Mary C. Small, who had been superintendent of nurses in a Minneapolis hospital. The parish celebrated the event by building a parsonage, even if it was hard times!

Having served a very thorough home missionary apprenticeship, the Websters left Montana in September of 1935 for the Upper Missisquoi Parish in northern Vermont. Here he has faced the reverse of the Montana situation—an old country whose ancient churches face a declining Protestant population combined with influx of French Canadians. For the past two years he has been chairman of the Youth Council Extension Committee of the Vermont Conference.

Max Webster is a thoughtful person who carefully analyzes any situation in which he finds himself. His home missionary reports from Montana were a joy and delight, and a never failing source of material. He has been resourceful in developing new methods of work. As a writer he is clear-headed and interesting. In spite of his New England self-restraint, he sometimes writes poetry.

Book Chat

THE BEKTASHI ORDER OF DERVISHES, by Kingsley Birge (**Luzac & Company,** London and **Hartford Seminary Press,** 17/6).

The Encyclopedia of Islam, a most exhaustive scholarly and fascinating work in four great volumes carries a very inadequate article on the famous order of dervishes known throughout the Near East as the Bektashis. As a matter of fact, the whole subject of mysticism in Islam to which the dervish orders in varying degree are open avenues of understanding, is a field where only a few competent scholars have worked, notably Nicholson and Macdonald. This fact emphasizes the importance of Dr. Birge's research, the main results of which are set down in this interesting volume. The Bektashis are probably far more accessible than many of the orders, partly because they are distinctly "liberals," but also because of their geographical extension.

Dr. Birge divides his book into two parts, in the first of which he gives an illuminating introduction, a fine history of the order, a careful study of the order's doctrines and beliefs, a chapter on their symbolic rites and practices, a Bektashi catechism and some notes on their relation to other faiths. In the second part, he assembles what might be called a series of appendices: a translation into English of the prayers used by the Bektashis on the ninth of March, which according to their belief is the birthday of Ali,

the fourth caliph, specially revered by the order; thirty-two fine annotated illustrations (of which one shows the author in a very respectful, docile mood before one of the "babas"); a glossary of terms, and a very extensive bibliography, mainly Turkish.

The book is a very attractive book, a great credit to author and publisher alike. That Dr. Birge has been able to carry forward this important line of research across several years in connection with his work as a missionary of the American Board in Turkey is further evidence of his diligence and insight.

FRED FIELD GOODSELL

• • •

AND SO TO WAR, by Hubert Herring. **(Yale University Press,** $2.00.)

Hubert Herring is a master of the unexpected adjective and of the sentence with a nice little barb on the end of it. Even when he is wholesaling facts there is nothing of the lumbering freight train about his style; rather does the reader feel as though he were galloping along on top of a spirited horse. He may develop a stomachache but he is never bored!

Hubert Herring has made a great discovery. Franklin Delano Roosevelt has started down the same slippery, slimy path which landed Woodrow Wilson in the midst of the elder statesmen who wrote the treaty of Versailles. He fears that we may go to war, but he trembles even more at the peace by which that war might be ended.

And so to War is a flaming danger signal waved in front of the American people. Its 170 pages are easy reading. There are impressive facts as well as fervid exhortations. Despite his sophisticated ways, Hubert Herring is both a preacher and the son of a preacher.

The case for complete and persistent neutrality is thus stated:

"If we will wait until the war has run its self-defeating course, wait until the antagonists have spent themselves and have faced the ghastly futility and inconclusiveness of war, we will have our chance. It was the chance which Wilson lost by his infidelity. It will be the chance to offer the mediation without which war can find no reasoned end.

"But, say the critics, this is pacifism.

"Neutrality is not pacifism. Stalwart neutrals would not deny the need for sizable armies and navies, and their willingness to use them if any nation or combination of nations threatened our shores. The neutral simply seeks to preserve a zone of sanity no matter how many make war.

"But, again cry the critics, this is isolation. They err. The proponents of neutrality know full well that there can be no isolation in an interdependent world. If they are isolationists, theirs is an isolation against the world's wars, not a refusal to share in adjusting the world's economic inequalities.

"But to abjure isolation, must we swing altogether the other way, and admit the necessity of national suicide because others take that course? Is it blind isolationism which leads us to affirm that we are not duty and wisdom bound to enter the lists where nations engage in a death struggle for imperial power? Are we craven because we see no grounds for using our men and guns to protect one set of empires as against another set?

"The genuine neutral is the enemy of isolation. He knows that war, far from breaking down isolation and flaunting nationalisms, rears new nationalisms intent upon self-sufficiency, which is the heart of isolation.

"The genuine neutral is the true internationalist. He alone can build an international order in which co-operation takes the place of punitive alliance. He alone can speak the cool word of wisdom when much of the world goes mad. He alone can preserve the graces of democracy so that stricken nations may see and take courage."

J. R. S.

• • •

CREATIVE PIONEERS, by Sherwood Eddy and Kirby Page **(Association Press),** $1.50. 161 pages.

This is a rather original effort on the part of two well-known social liberals to put before college students of today a challenge to Christian service in different areas of the struggle for a Christian social order.

Six fields of effort are designated: namely Industrial Relations, Political Action, The Coöperative Movement, Race Relations, Vocations and Avocations, and Socializing Religion. The situation in each one of these areas is briefly sketched, and then one or two persons who are doing distinguished service in that field are given as examples of the type of thing that can be done. For example, in the field of Industrial Relations, the two men are Powers Hapgood and Sidney Hillman; in Political Action, Keir Hardy, Karl Hjalmar Branting, Jerry Voorhis, and Senator Norris are named, and their careers sketched. Norman Thomas, as head of the Socialist Party, is called the outstanding example of service in Political Action. In the field of Socializing Religion, the example is Allan Keedy, of the First Congregational Church in New Bedford; and an extended quotation is given from Reinhold Niebuhr.

The surveys of these fields of activity are, of course, sketchy. No attempt is made to argue the validity of the position taken. It is assumed that those who use the book will already have been convinced that such activity is a Christian service; and the writers do not claim for their examples any per-

fection or infallibility. They say explicitly: "In connection with all the biographies of this book, we desire to repeat that no one person is mentioned as a paragon of virtue. We disagree with each of them concerning some of their actions in the past. Nor do we vouch for their future. Any one of them may become a 'lost leader.' But every one of them has accomplished something, in one area at least, that makes it important that we should understand him."

An especially interesting chapter is that on the Coöperative Movement. Most readers will be surprised at the extent of this movement in the world at large, and even in our own country, where it has been somewhat slow in developing. The leader mentioned in this connection is Sam Franklin, who was once a missionary in Japan, and who is now the leader of Coöperative Farms, Inc.

This will be a very useful book for study groups. It makes quite personal the idea of effective Christian service in various fields of social change.

H. V. W.

• • •

THE STUDENT HYMNARY edited by Edward Dwight Eaton, D.D., LL.D. (**A. S. Barnes Company.** New York, 1937. In quantity, $1.10 each).

Dr. Eaton reflects here many years of intelligent, sympathetic study, both as pastor and college president. He has produced a book thoroughly and comprehensively evangelical. To the great hymns of the centuries he has added an unusually rich collection of present-day hymns and Christian motives, especially appealing to maturer students and to all really thoughtful Christians. Among such are to be found hymns by several Congregational leaders like Presidents Blaisdell, Irving Maurer, and J. Edgar Park; Drs. Ferdinand Blanchard, Allen Cross, James Gordon Gilkey, Shepherd Knapp, Oscar Maurer; Professor Ralph Harlow; and the late Drs. Ozora Davis, Washington Gladden, George A. Gordon, J. T. Stocking, Lucius Thayer, Henry Hallam Tweedy.

A distinctive feature of the book is fifty pages of notes on the hymns and tunes used. The responsive readings are well selected and arranged, being set up in such a way as to make easy reading.

We shall be surprised if the book does not meet immediate response from both musicians and hymnologists, as a hymnal of unusual and permanent rank. It may achieve the success of his former book, *The Hymnal of Praise for Colleges and Universities (1913).*

E. F. B.

This, That, and the Other

In Honor of Charles E. Burton

Taking advantage of the meetings of the executive committees of both the General Council and the Board of Home Missions in New York on April 19, a dinner was tendered to General Secretary Charles Emerson Burton at the Aldine Club. The 121 people who attended came from as widely separated places as Concord, New Hampshire and Oklahoma City. The committee on arrangements consisted of Ferdinand Q. Blanchard of Cleveland and Robert E. Brown of Oberlin, the latter serving as toastmaster. The speakers were William Horace Day, Elbert A. Harvey, Ferdinand Q. Blanchard, Judge John V. Sees, Frederick L. Fagley, Henry Smith Leiper, Rockwell Harmon Potter, Charles Emerson Burton himself. Rockwell Potter averred that his sylph-like figure was due to the excellent training which he received in the gym class which Charlie Burton conducted at Chicago Seminary. In the best speech of the evening Dr. Burton intimated that many of the things which had been said weren't so but that it was all very nice.

Lincoln Day at Avery Institute

Recent years have seen an increasing local support for our Negro schools. This appeal is usually dramatized in connection with Lincoln Day or as a Red Letter Day. Avery Institute at Charleston, South Carolina, has published a detailed list of the contributors for 1938. The total amount received was $1,047.93, divided as follows: from pupils, $244.69; from faculty, $105.00; from friends and clubs, $257.91; from special activities (entertainments and plays), $440.33. The largest single contribution was $25 and the smallest seven cents. The usual gift was either a dollar or fifty cents. In all 427 separate contributions were received.

Keeping Warm in Montana

"One great advantage of this part of the state lies in the fact that there is abundance of lignite," writes a Montana home missionary. "This can be secured at a low figure, or, in many cases, can be had for the digging. However, timber is scarce. The kindling supply of the church became exhausted, and the pastor offered to haul in a load with 'Old Calamity,' a Ford truck, old enough to know better.

"One of the older boys, a Scout, volunteered to go along and aid in the enterprise. Pine can be had by going far enough. Dead juniper is available in some of the canyons, and in the bad lands. Since there was a heavy depth of snow on the ground, it was better to go to where cottonwood was abundant and more easily reached. The work of cutting and loading the logs was accomplished in due time. The noon meal, eaten by a fire of small cottonwood limbs, was very enjoyable. Some trouble was found in getting up a snow-covered slope where there was no road, but a couple of log chains wrapped around the drive wheels remedied that. Needless to say, the pastor slept well that night.

" 'Why on earth did you go out after the wood?' a half-indignant member of the church board demanded. 'The Church people should look after such things.'

" 'Sh! Would you spoil my fun? It was my rest day, and besides that, a fine chance to get acquainted with my helper.' "

Yenching University

Yenching University in Peiping, China is just closing its war-time school year, with an enrollment of over five hundred. Conditions in Peiping and the surrounding region have been quiet this second semester; students have worked hard and have carried on as if the future were assured.

But last year the opening of the university was in question after the bombing of July 28 which took place on the very day set for entrance examinations. A step-by-step policy was adopted: the examination date was deferred a week and 776 boys presented themselves the first day—many "still believed there was a future for them, for Yenching, and for China." "On September 15 classes began," reported Professor Lucius Porter. "We felt that we had gained a real victory over fears, inaction and hopelessness. . . . The experiences of the past semester make us sure that there is a place for us to help North China youth, whatever the political control of the region. . . . There is a patriotism of a special sort in remaining within conquered territory and working for the maintenance of morale and preparation for the future."

Dr. Porter also wrote of the quiet sensible courage and Christian spirit of the pastor, Rev. Ch'i Kuo-tung of the church in the town adjacent to the campus. He organized the church folk for refugee service; looked out for members of his flock in neighboring villages; and carried comfort and confidence wherever he went.

Dr. Porter came to America in February to deliver a course of lectures in Claremont Colleges. He and Mrs. Porter, both Beloit College graduates — classmates — will attend Commencement exercises there, and probably the General Council, returning to China in August.

A Japanese Welcome to Utah

Miss Eleanor L. Burnett reports a happy beginning to her work with the Japanese churches in Salt Lake City and Ogden: "Visits in Japanese homes; the formal 'Welcome Meetings' and dinners given by the churches in both Salt Lake and Ogden; the eager planning in cabinet, staff and committee meetings; individual conferences with both Junior and Senior Christian Endeavor leaders on their programs; coaching the winning speaker for a contest; personal interviews with young people on individual, family, marriage, racial and international problems; seeing committee meetings develop into occasions for social fellowship; hearing the declaration, 'We wanted to organize a social club outside the church but there seems to be so much social activity in the church that we really don't need it'; planning for an all-day Japanese Christian Youth Conference; a never to be forgotten 400 mile trip to Salina where a dozen Ogden young people held a service for some isolated Japanese families."

Mrs. A. C. Hausske—at the far end of the table—was asked to take over the foreign cooking class of the Y.W.C.A. in Tientsin, China. At the end of the term the class was asked to give a formal dinner party in the Y parlors. The class did all the cooking. Mr. and Mrs. Pennel were there: he is editor of "The Peking and Tientsin Times." Also Miss Ann Burnett, reporter for the "North China Star." They with the two Hausskes made up the foreign group. Mrs. Hausske was the only foreigner on the Y.W.C.A. Winter Relief Committee.

President Yuasa

Personnel Changes in Japan

In the storm and stress of recent months in Japan, there have taken place a number of changes in the more significant positions of Japanese leadership associated with American Board's work in Japan.

Doshisha University is the largest university under Christian administration in Asia. During recent years, its enrollment has been greatly increased, while the amount of missionary influence on the campus has been decreased by the American Board's retrenchment and other types of Christian influence have barely held their own.

Moderator Nishio

Nationalistic forces have regarded the University with suspicion as too international in outlook, and there has been an increasing amount of pressure for some years. When two professors were placed under special police surveillance last December, President Hachiro Yuasa felt that he must assume full responsibility, and offered his resignation which the trustees reluctantly accepted as of December 31. Temporarily, the University Treasurer, Mr. Zoku Kamiya, is serving concurrently as Acting President.

At the annual meeting of the Council of Kumiai Churches last October, it was decided to place the Moderator of the churches on a full-time salaried basis, and Rev. Kotaro Nishio, long the Evangelistic Secretary, was elected to that post. In mid-February, in the course of an evangelistic address at a large meeting for the mobilization of the national spirit, held in Osaka, Mr. Nishio misread one word in an imperial poem, which was interpreted as lesé majeste and he felt that he also must assume full personal responsibility by resigning from his office as moderator and from other major positions.

Rev. Hiroshi Hatanaka, who for many years has been pastor of the Osaka Church, the leading church of the denomination, and more recently has served concurrently as the Vice-President of Kobe College, has been elected to take Mr. Nishio's place as Moderator, resigning his church responsibilities, but continuing those in the College.

The "Interview Method" in Sunday School

Arthur G. Washington, pastor of the Woodbury Church in Lake Charles, Louisiana, reports that he is using the "interview method" which has been advocated by our moderator, Roger Babson, with success. The pastor assigns each boy and girl a certain Scripture to read

New Moderator Hatanaka

and study and then at an appointed hour they come and talk over their understanding of it with him. "But remember that I select those Scriptures which will influence the boy or girl either to come into the church or to change some of his or her ways," writes Mr. Washington. "This method compels the minister to know both the person and the Bible. The result is grand."

Social Service in the South

In attending the women's society of one of our rural churches a home missionary superintendent in the South was impressed by the report of the Social Service chairman. A very poor family in the neighborhood had been stricken with pneumonia. They had no way of heating the house except with a crude cook-stove. When one of the family died the friendly women of our church found that there were three others ill, and that all the bedding in the house consisted of two cotton blankets and two quilts made of gunny sacks. After providing clothing for the burial the women supplied the family with additional quilts and secured the services of a nurse.

"Perhaps this is no more than any 'neighbors' would do," writes the Superintendent. "It is difficult to realize that such abject poverty could exist within three miles of a progressive little city and in the

midst of a rich and fertile country. In such homes there are scores of children growing up without proper nourishment for body, mind or spirit. In these areas there is much competition between churches in preaching their 'theological Christ' and 'plan of salvation' as means of reaching a future heaven, but, as one of our pastors said recently, there is no competition in bringing economic, social and religious salvation from the poverty that binds countless multitudes to a meager way of life."

Self-help in South Dakota

Wallace W. Russell, home missionary pastor at Keystone, South Dakota, reports: "For some time we have had for our social hall, a narrow, dingy, dirty room. It was not suited in any way with our needs. It so happened that several men of the community were unemployed during February, and I was able to get a half dozen of them to volunteer to work on the church. Then our problem was to get some lumber as cheaply as we secured the labor. With the chairman of the Board of Trustees, I started for a local lumber yard with fear and trembling. I guess we both forgot the Master's word, 'Why are ye anxious?' for we had no trouble at all in getting the timber we needed. The local Feldspar company manager loaned us two two-ton jacks and some timbers. The Ladies' Aid agreed to feed us for the days we worked. We went to work on Monday, February 21st and by the following evening we had raised the auditorium floor above three inches, torn out a wall partition, and laid new flooring. That gave us a room 20 x 40 feet adequate for our needs that still needed some kalsomine to make it bright and cheery. That came the following week. One of the men who had not done any work donated the kalsomine and two young men finished the job."

Daniel Hand Educational Fund for Colored People

Total Income received from investments, from June 1, 1937 to March 31, 1938	$60,525.47
Month of April, 1938	11,948.64
Total for 11 months ended April 30, 1938	$72,474.11

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

In Memoriam

Mary Hammond

Miss Mary Lizzie Hammond, the first principal of Mt. Hermon School, Northfield, Massachusetts, in 1882 went to Central America under the Presbyterian Board to teach for eight years in the Colegio Americano, a school for girls in Guatamala. This

Established 1882

The

Commonwealth Press

Printers Building

44 Portland Street

Worcester

Constant and Dependable Printing Service

school was suspended in 1892. With the possibility of its reopening in mind, she substituted a year in Mexico for a teacher who was ill. But the Guatamala school was not reopened, and, being a Congregationalist, Miss Hammond took service under the American Missionary Association, teaching for a year in the Normal and Industrial School at Orange Park, Florida. Feeling that her command of the Spanish language should be put to use, she sent her application to the American Board in 1894 and was sent by the Woman's Board of Missions to Mexico to take over the work of Mary Holcombe, withdrawing on account of ill health, in the Colegio Chihuahuense. In 1903 she returned to the States for a needed rest and change, but was unable to go back.

Mary Hammond was born April 26, 1855, in Rockville, Connecticut. She studied at Bradford Academy and in a private school for languages at Worcester. This city had been her home for the greater part of her time in the United States, and there the end came on April 23, of this year.

The Chronicle

APPOINTMENT

Dr. and Mrs. Robert McCurdy Kennedy of Detroit, Michigan, to the Ceylon Mission.

FURLOUGHS AUTHORIZED

Dr. and Mrs. H. Veazie Markham of the West Central Africa Mission, beginning after July 1, 1938.

Miss Mabel E. Long of the Near East Mission, beginning in the summer of 1938.

Miss Olive Greene of the Near East Mission, a leave of absence during the summer of 1938.

Miss Margaret Dow of the North China Mission, a three months' leave of absence in the summer of 1938.

SAILED FOR THE FIELD

Miss Valley Nelson and Miss Flora K. Heebner, from Vancouver, April 16, returning to the North China Mission.

CHARLES H. DeRUSHA
Printer
LIBerty 8180
Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

TYPEWRITERS
STANDARD PORTABLE
ADDING MACHINES · CALCULATORS
Rented - Sold - Repaired
BOSTON TYPEWRITER CO., Inc.
61 Bromfield St. BOSTON, MASS.
Lib. 7411-7440 Est. 1910

BECKLER PRESS Inc.
HOOPER PRINTING CO.
High PRINTING Grade
470 ATLANTIC AVENUE
Han. 9476 BOSTON

Bangor
Theological Seminary
Founded 1814
•
A thorough training for College men.
Three year course leading to B.D.
•
Non-college men—four year course leading to diploma.
Co-Educational.
•
A Faculty of distinguished Scholars.
•
Expenses low
Write:
President Harry Trust
Bangor Theological Seminary
Bangor, Maine

J.S. WATERMAN & SONS
SINCE 1832
FUNERAL SERVICE
Local and Suburban

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK
A College for Women—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, 5115 Fowler Ave., Cleveland, O., for Catalog. Checks solicited for expenses and endowment. Supervision of Educ. Div. Cong'l Home Boards.

Piedmont College
Offers you an opportunity to make a definite contribution to the future welfare of the Nation
GEORGE C. BELLINGRATH, *President*, Demorest, Georgia

J. S. WESBY and SONS
Good Bookbinding
SINCE 1845
44 Portland St., Worcester, Mass.

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave. Boston, Mass.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640

Rev. and Mrs. James F. McKinley, from Vancouver, April 30, returning to the Philippines Mission.

Mr. and Mrs. Luther R. Fowle, from Boston, April 30, returning to the Near East Mission.

ARRIVALS ON THE FIELD

Mrs. Albert W. Dewey of the Near East Mission, in Gaziantep, Turkey, October 26, 1937.

Miss Minnie A. Tontz, in Mt. Silinda, South Rhodesia, January 31, returning to the East Africa Mission.

ARRIVALS FROM THE FIELD

Dr. and Mrs. William T. Lawrence of Mt. Silinda, East Africa, in New York, April 13.

Rev. and Mrs. Edward G. Nichols of Dindigul, South India, in New York, April 25.

DEATH

Miss Mary L. Hammond, missionary in Mexico 1894-1898, at Worcester, Massachusetts, April 23.

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

THE AMERICAN BOARD
will help you plan
your trip abroad
Each booking made by our Travel Department aids the Board
For further information write to
AMERICAN BOARD TRAVEL DEPARTMENT
14 Beacon St., Boston, Mass.

MAKE MONEY - WIN FRIENDS!
Be our representative---earn generous income---introduce **Egermeier's BIBLE STORY BOOK** in your church and community. Widely acclaimed the greatest work of its kind! **More stories, more pictures, more beauty, more truth.** Our "Child Culture" edition bought on sight by eager parents. Everybody loves children and knows one or more who ought to have BIBLE STORY BOOK inspiration for a better life. Win new friends and help bring children to Christ. **Write for our Special Offer.**
Gospel Trumpet Co. Est. 1881 **Anderson, Ind.**

INVESTMENT SECURITIES
GRAHAM, PARSONS & CO.
PHILADELPHIA
1422 WALNUT STREET
BOSTON
10 POST OFFICE SQUARE
NEW YORK
48 WALL STREET

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD-FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO.
"Papermakers for More Than One Hundred and Thirty Years"
MILLS AND OFFICE
BOSTON, MASSACHUSETTS

DIRECTORY OF BOARDS

THE GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

287 Fourth Avenue, New York City

Honorary Moderator: Miss Mary E. Woolley, Westport, N. Y.
Moderator: Roger W. Babson, Babson Park, Mass.
Secretary: Rev. C. E. Burton.
Associate Secretary: Rev. F. L. Fagley.
Assistant Secretary: Rev. W. H. Denison.
Treasurer: William T. Boult.

The General Council is a voluntary organization to provide for mutual counsel and inspiration. It gives unity to national organizations in that the voting membership of the Council constitutes the majority membership of the Home and Foreign Boards, making joint action possible.

The Executive Committee is the Council ad interim for business not otherwise provided for. Specifically it recommends the benevolence apportionments and gives advice to the denominational agencies directly or through the Council.

The Corporation for the General Council of the Congregational and Christian Churches of the United States (successor to the Corporation for the National Council) is chartered to administer trust funds for organizations and causes of the denomination.

Permanent Commissions are maintained on Evangelism and Devotional Life, The Ministry, Stewardship and on Interchurch Relations and Christian Unity.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Rev. Rockwell Harmon Potter, *President*

Agency of the Congregational and Christian Churches for Christian Work abroad, including Congregational Woman's Boards

Organized 1810 Incorporated 1812

Congregational House, Boston, Mass.

EXECUTIVE OFFICERS

Executive Vice-President
Rev. Fred Field Goodsell
General Correspondence

Treasury Department: Harold B. Belcher, Treasurer; Frederick A. Gaskins, Attorney and Assistant Treasurer; S. Emma Keith, Assistant Treasurer

Home Department: Rev. D. Brewer Eddy, Mrs. William H. Medlicott, Rev. Leonard M. Outerbridge (Executive Secretary of Promotion), Miss Ruth I. Seabury, Miss Mary D. Uline, Rev. Hugh Vernon White

Foreign Department: Rev. Alden H. Clark, Miss Mabel E. Emerson, Rev. Wynn C. Fairfield, Rev. H. E. B. Case, Mark H. Ward, M.D. (Medical Secretary)

Editorial and Publicity Department: Rev. Enoch F. Bell, Miss Dorothy P. Cushing

Purchasing and Publishing Department: Harvey L. Meeken, Agent

Literature, educational plans, slides, speakers and information at 14 Beacon St., Boston; 287 Fourth Ave., New York City; 19 South La Salle St., Chicago.

THE WOMAN'S BOARDS

Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

Woman's Board of Missions, incorporated in Massachusetts, 1869. Frederick A. Gaskins, Treasurer, S. Emma Keith, Assistant Treasurer, 14 Beacon St., Boston.

Woman's Board of Missions of the Interior, incorporated in Illinois, 1873. Mrs. W. T. Hughes, Treasurer, 19 So. La Salle St., Chicago.

Woman's Board of Missions for the Pacific, incorporated in California, 1877, Mrs. W. C. Blaisdale, Treasurer, 2514 College Ave., Berkeley, Cal.

THE BOARD OF HOME MISSIONS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Rev. Edward Weeks Cross, *President*

Rev. William F. Frazier, *Executive Vice-President* — William T. Boult, *Treasurer*

General Offices, 287 Fourth Avenue, New York City

THE CHURCH EXTENSION DIVISION

Strengthens the religious life of needy areas in the West and South and among Negro and Foreign-speaking churches through the maintenance of home missionary pastors and the provisions of a variety of means of spiritual stimulation; assists congregations throughout the country in the securing of churches and parsonages.

Rev. Ernest M. Halliday, General Secretary
Elbert C. Wood (Church Building)

THE AMERICAN MISSIONARY ASSOCIATION DIVISION

Maintains ties of fellowship with the disadvantaged groups in our country through the support of schools, colleges, hospitals and agencies for adult education among the Negroes, Indians, Southern Highlanders and Puerto Ricans.

Rev. Fred L. Brownlee, General Secretary

DIVISION OF CHRISTIAN EDUCATION

14 Beacon Street, Boston, Mass.

Seeks to lift the life of local churches throughout the country to higher levels by providing expert guidance and effective programs in the fields of Children's Work, Young Peoples and Student Work, Leadership Education, World Fellowship and Adult Education.

Herbert W. Gates, General Secretary
Rev. John Leslie Lobingier — Rev. Harry T. Stock
Miss Lucy M. Eldredge — Rev. Erwin L. Shaver
Miss Mildred C. Widber — Rev. Paul R. Reynolds [*Chicago*]

THE MINISTERIAL RELIEF DIVISION

Affords some measure of security to the ministry of our churches by making grants to aged and disabled ministers and their widows and orphans.

Rev. Lewis T. Reed, General Secretary

THE LAYMEN'S FELLOWSHIP

11 Whitney Avenue, New Haven, Conn.

Endeavors to inspire the men of our churches to Christian service and to promote their fellowship in effective work or the local parish, the district association, the state conference and our national organizations.

Donald A. Adams, Chairman

THE PILGRIM PRESS DIVISION

14 Beacon Street, Boston, Mass.
19 South La Salle Street, Chicago, Ill.

Publishes textbooks and periodicals in the field of religious education; supplies pastors and churches with books and other accessories such as collection envelopes, bulletin boards, vestments, etc.

Sidney A. Weston, General Secretary

THE PROMOTION AND MISSIONARY EDUCATION DIVISION

Undertakes to awaken in our churches an intelligent concern for the spiritual needs of the United States and to inform our constituency of the activities of the Board of Home Missions.

Rev. Leonard M. Outerbridge, General Secretary
Helen Frances Smith — Rev. John R. Scotford
George N. White — Mary D. White

MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

14 Beacon St., Boston, Mass. — 287 Fourth Ave., New York City — 19 So. La Salle St., Chicago

Rev. W. Frederick Bohn, *Chairman*
Chase Kimball, *Recording Secretary*
Rev. Leonard M. Outerbridge, *Executive Secretary*
Mrs. W. H. Medlicott, *Associate Executive Secretary*
William T. Boult, *Treasurer*

Rev. Howell D. Davies, *Regional Secretary* (*Chicago*)
Mrs. E. E. McClintock, *Associate Secretary* (*Chicago*)
Rev. James E. Walter, *Associate Secretary* (*Boston*)
Miss Lucy V. Seidler, *Office Secretary and Assistant Treasurer*

The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Board of Home Missions under authority of the General Council to effect a unified program of missionary education and promotion. Its Cabinet is composed of Rev. Fred Field Goodsell, Executive Vice-President of the American Board; Rev. William F. Frazier, Executive Vice-President of the Board of Home Missions; Rev. Charles C. Burger, St. Louis, Missouri, representing the Conference of State Superintendents and Rev. Leonard M. Outerbridge, Chairman. Its Joint Staff includes personnel of the promotional units of both Boards.

The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and procuring funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Street, Boston, or 19 South La Salle Street, Chicago.

PENSION BOARDS

Rev. Charles S. Mills, *President* — Rev. Lewis T. Reed, *Secretary* — William T. Boult, *Treasurer*

General Offices, 287 Fourth Avenue, New York City

The Annuity Fund for Congregational Ministers is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1937, 3,321. Assets, $6,960,322.

Retirement Fund for Lay Workers provides annuity benefits for lay workers in Congregational churches, colleges, societies and other institutions, on a contributory basis. Membership, December 31, 1937, 504. Assets, $267,094.

The Pilgrim Memorial Fund is a permanent foundation for the Annuity Fund, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward annuity benefits. Net collections, December 31, 1937, $5,035,503.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Avenue, New York — 5757 University Avenue, Chicago

Rev. John C. Schroeder, *Chairman*
Rev. Alfred W. Swan, *Vice Chairman*
Jeremiah P. Edwards, *Treasurer*
Rev. Hubert C. Herring, *Director*
Rev. Alfred Schmalz, *Associate Director*
Frank W. McCulloch, *Industrial Relations*

Rev. Ferry L. Platt, Jr., *Rural Life*
Rev. Harold O. Hatcher, *Research*
Miss Katharine Terrill, *Literature*
Mrs. Margueritte H. Bro, *Community Service*
Mrs. Elizabeth G. Whiting, *Community Service*

The Council for Social Action represents the churches in the fields of social research, education and action. It seeks to serve the churches, and to help the churches serve the nation and the world in the areas of social strain—international, industrial, racial and rural.